THE UNITED CHURCH

APRIL 1, 1958

OBSERVER

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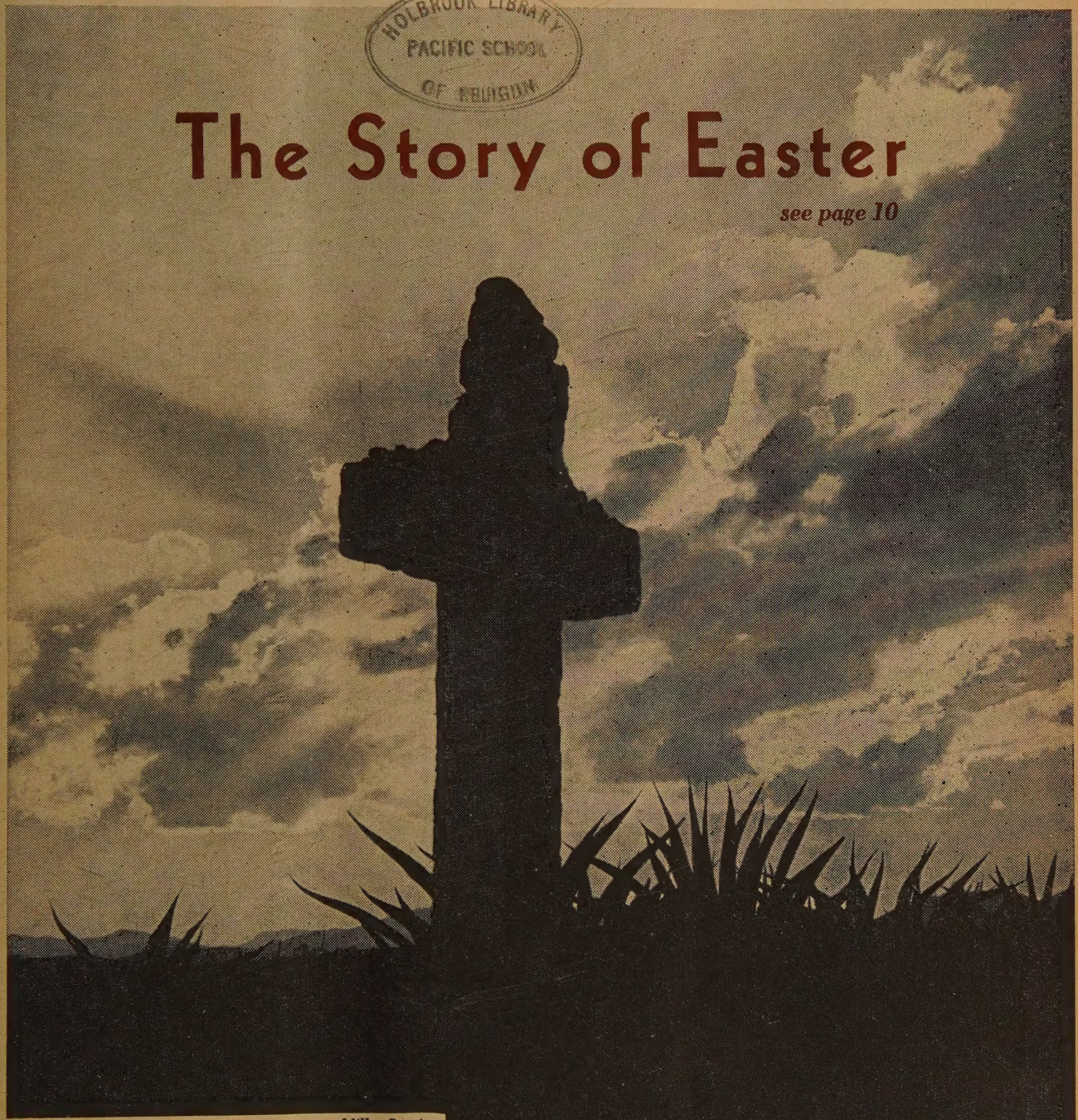
The Story of Easter

see page 10



Miller Services

Who was this Man Jesus?
by A. J. Ebbutt

Visit with Schweitzer
by A. C. Forrest

Letters

"Big Nick" Portrait

Dear Sir: We were thrilled to read your article on "Big Nick". It's more a portrait than a photograph and you have sensed the big place Dr. Nicholson holds in the Church in the Maritimes. I read it twice and am quoting it from the pulpit. . .

Moncton, N.B. (Rev.) Frank Archibald.

Indians in Church

Dear Sir: Your editorial "'Many Guns' in the Senate" (March 1) touches on a very important question—representation by the Indian citizens on various Boards of the Church, or Executive of General Council. . .

For fifty years the Church has been endeavouring to elevate the status of our Indians, and nothing it can now do would more readily succeed in making them feel a real part of the Canadian scene, than such representation.

Toronto, 5. Miss E. M. Shields.

Cartoons Insult

Dear Sir: Just how much longer must we endure the insults of your cartoons? . . .

Arkona, Ont. Mrs. S. Janney.

Another Reference Issue

Dear Sir: I noticed in a recent issue of **The Observer** a plea for copies of the Special Reference issue of January 1, 1957. I have no doubt that many churches could use more copies of this issue, particularly for Church Membership classes, and I was wondering if it would be feasible to make this a regular issue, either annually or bi-annually.

If we knew it was to be a regular thing, we could order sufficient copies to last until the next issue. I think it worth looking into.

Moncton, N.B. Rev. P. B. Chisholm.

Ed.: We hope to produce a new and better one.

Victoria Centennial

Dear Sir: Metropolitan United Church, Victoria, B.C., is celebrating its Centennial in February 1959. In February 1859 four missionaries, Rev. Ephraim Evans, Rev. Ebenezer Robson, Rev. Edward White and Rev. Arthur Browning, were sent to establish Methodist missions in what is now British Columbia. These men established the first non-Conformist religious charges west of the Rocky Mountains.

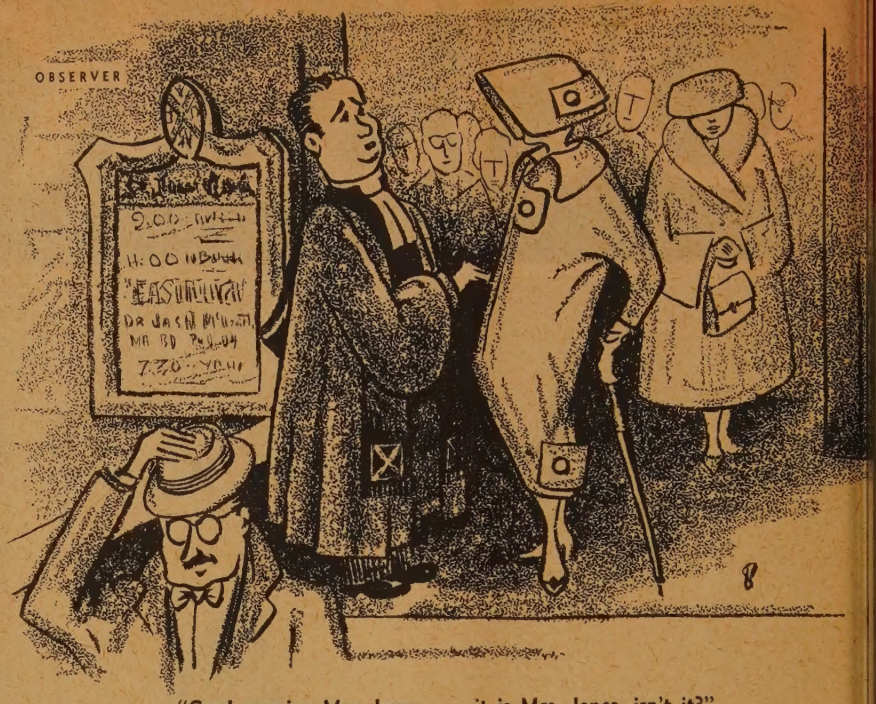
We would like very much to know of any direct descendants of those four ministers or of any of the long line of able men who have served Metropolitan Church as pastors in that one hundred years. In addition we would be pleased to know of any who are connected with the early pioneers of Methodism in Victoria. . . Information about pictures or relics which might be of interest would be appreciated. . .

Miss B. Hazel Sargent,
Victoria, B.C. Chairman
Historical Committee
Metropolitan Church.

Fair Politics

Dear Sir: I wish to commend you in respect to your editorial on the recent Liberal Convention. It is quite equal to the one you published on the Progressive Conservative Convention when they chose their leader. This is the sort of comment we like to see in **The Observer.**

Toronto. W. E. Taylor.



"Good morning Mrs. Jones . . . it is Mrs. Jones, isn't it?"

Observer Erred Again

Dear Sir: . . . in the article entitled "The Toddler of Tatamagouche Grows Up" it was stated that the Academic Degree, S.T.M., meant Master of Systematic Theology. The letters mean Master of Sacred Theology (Sanctae Theologiae Magister) . . .

Annapolis Royal, N.S. Rev. C. H. Gough.

Observer Set Straight

Dear Sir: The following resolution was adopted by Middlesex Presbytery:

1. That this Presbytery commend the general good substance of the article in **The Observer,** issue of October 15th, The Church and Moderate Drinkers.

2. That we take strong exception to the section of this article which states that the position of the moderate drinker and that of the voluntary abstainer is each "valid". We reaffirm the position of the General Council in 1956, which "urges" upon our members the practice of "Voluntary Total Abstinence". We reaffirm the stand of our Church which accords no official approval to the position of moderate drinking.

London. Ralph W. Barker,
Secretary.

Woodside Set Straight

Dear Sir: The article by Willson Woodside on "The University Question, Catholics Forge Ahead" was an excellent reminder to all of us that the United Church has a very limited operation at the level of higher education in Canada by contrast with the Roman Catholic Church. However, it isn't quite as limited as the article suggests since it overlooks United College, the largest independent college in Western Canada. It does concern the westerner that we are occasionally overlooked in the secular press of the east, but it is a matter of some consternation that **The Observer** should forget the existence of one of our Church Coll
I am confident that this was never inte
but I suggest Mr. Woodside should
reminded to enlarge his horizons.

Principal W. C. Lockha
Winnipeg, Man. United Col

No Crowding Here

Dear Sir: I appreciated the article "
Churches Are Crowded," but two th
bother me.

Only the back seats are crowded
You give praise to those who give sacrifi
and "mortgage themselves to the hil
make the house of God a thing
beauty. . ." Rather praise those who
sacrificially, build simply, spend sanely,
make the church a thing of beauty
without joining the thousands who are
victims of the "mortgage to the hilt" c
of our day.

Coldwater, Ont. Rev. R. C. B

Scab on Canada's Face

Dear Sir: It has occurred to me tha
of the United Church might take a
time off from trying to save souls
united effort to try and save lives. . .

When I arrived in this wonderful cou
ten years ago I immediately fell in love
her, yet I was amazed at the lack of tho
for human lives; I refer to the hazar
the railway crossing. That was the outst
ing "scab' on the beautiful face of Ca
. . . its still there! . . .

Glen Sandfield, Ont. Rev. J. Filson F

Cash Collectors

Dear Sir: Some readers of **The Obse**
may be on the lookout for a suitable ho
to occupy their leisure time. I would lik
recommend collecting coins (Numisma
as a very good one. If interested write

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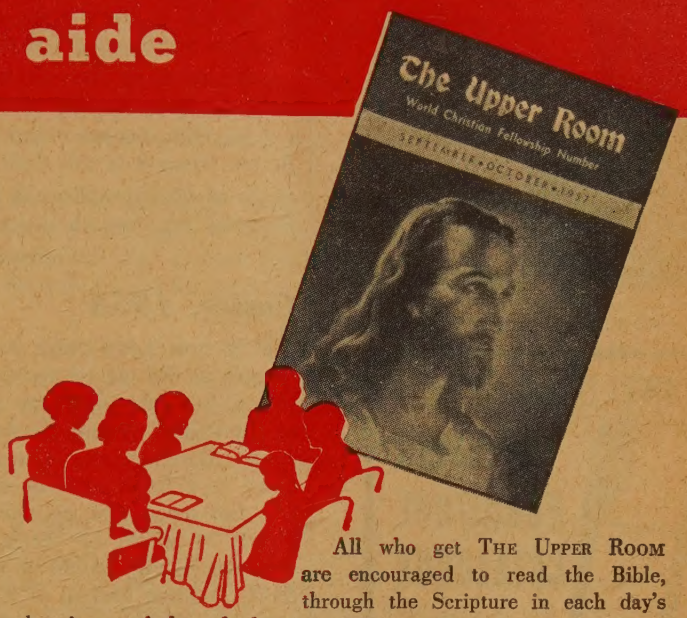

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Devotions By PETER GORDON WHITE

Good Friday

BLOOD of Jesus, shed for me,
Cleanse my sin and make me free.
Let his life, so freely given,
Heal our world asunder riven.
Let his words of love and peace
Rule our lives till strife shall cease.
Let his faith, his grace and power,
Be our strength in this dark hour.
Cross of Christ, undimmed by wrong,
Be today my triumph song!

—*Georgia Harkness*

Easter, 1958

IT IS now 1,628 years since churchmen met at Nicaea to agree once and for all on how the date for Easter should be determined. There the formula was set down. March 21, the date of spring, was taken as a fixed point of reference. The first full moon that occurred on or after March 21 would be the sign that the following Sunday would be the day of the great Christian festival of Easter.

Easter, therefore, always falls somewhere between March 22 and April 25. It's that full moon on or after the 21st that signals Easter Sunday.

Thus did the first of all Christian festivals find its permanent but flexible place in the times and seasons of the year. Three-fourths of the remainder of the calendar of the Christian year is determined by the date of Easter.

In Christian thinking, of course, every Sunday may be regarded as a little Easter. The resurrection of Christ made the first day of the week a holy day for all Christendom, setting it apart as a fitting time for the remembrance of God's purposes triumphant in the resurrected Christ.

There is no Sunday when it would not be fitting for Christian people congregated together in worship to sing *Christ the Lord is risen today! Hallelujah!* On Easter Sunday, however, the chorus reaches its crescendo around the world.

Repentance

JESUS began His ministry with the word "repent." In the original language of the gospels the word means literally, "change your mind." We might say, "get a new point of view," and everyone would know that the view becomes new only if the viewer changes his position.

Spiritual mobility is a mighty blessing. Without it the pilgrim makes no progress. "There is no worse imprisonment," says G. A. Coe, "than inability to repent."

Repentance, the radical right-about-face change in direction, can mean as much in life's journey as change in direction meant for the foot-traveller Rufus Jones t about. Enquiring for a destination, received this advice, "Keep on the way y are headed and it will be about 25,0 miles. Turn right-about-face and it'll about three."

Rejoice!

O GIVE thanks unto the Lord, for is good: for his mercy endur forever.

Now is Christ risen from the dead, a become the first fruits of them that sle

This is the day which the Lord h made; we will rejoice and be glad in it

Alleluia: for the Lord God Omnipot reigneth. Let us be glad and rejoice a give honour to him.

With Your Bible

CHRISTIANITY is a religion of ma books. A number of these have prov to be of particular and peculiar spirit value. They constitute a little library themselves, and we refer to them as Bible. The church holds that these writi are the vehicles for the word of God, revelation of his intent for us.

For those who would like first ha acquaintance with the Bible daily, here suggested readings:

Apr. 1. "I have Seen the Lord"....John 20: 1
Apr. 2. Thomas Absent.....John 20: 19
Apr. 3. Doubt Dissolved.....John 20: 2
Apr. 4. The Triumphant Christ
.....Ephesians 1: 1
Apr. 5. The Throne and the Lamb....Rev. 7: 9
Apr. 6. Imperishable Inheritance ...1 Peter 1:
Apr. 7. Abraham—Man of Faith..Hebrews 11: 8
Apr. 8. The Promise of Canaan .....Gen. 17:
Apr. 9. Settled in Egypt.....Gen. 47:
Apr. 10. Joseph's Assurance to Brothers
.....Genesis 50: 1
Apr. 11. God's People Exploited.....Exodus 1: 6
Apr. 12. From Joseph to Moses.....Acts 7: 1
Apr. 13. Courage for the Enslaved
.....Isaiah 40: 2
Apr. 14. The Adoption of Moses.....Exodus 2: 1

An Easter Prayer for Those Who Mourn

AT Easter time, O Lord, strengthen thou the heart of those who weep by new-made graves, and by graves that seem opened but yesterday, though years have passed over them.

Let none linger where they left their dead.

May a voice speak to them in the garden and say: "Not here! Risen! Alive for evermore!"

In the name of Jesus Christ our Lord, who loved us and gave himself for us. Amen.

—*P. M. Strayer*

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THE UNITED CHURCH
OBSERVER

APRIL 1, 1958

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IN THE NEXT ISSUE

Rev. M. C. Macdonald

Man of Extension
By M. B. PENGELLEY

The Virgin Birth
By A. J. EBBUTT

Observations

A NEW SERIES of articles on the life of Jesus begins in this issue. The author, Dean Arthur J. Ebbutt of Mount Allison University has the distinction of helping to train more men for the ministry than any other Professor in the United Church—112 of them this year. The series we plan to publish is from a new book by Dr. Ebbutt, *The Life, the Question and the Answer,* published by Ryerson and available from the Retail Department in cloth or paper back. We suspect that many laymen and Sunday School teachers will be pleased to learn how some of the great troubling questions of the Christian faith are being answered by a thoughtful scholar.

* * * * *

● BOOK TOKENS which were introduced subsequent to an OBSERVER editorial a year ago are still being purchased from Mr. Gordon Bray at 299 Queen St. W. One College Principal came in the other day and secured a flock of them to give to his graduating students. They make a very suitable gift.

* * * * *

● SPEAKING OF BOOKS we saw a fine new church library at Metropolitan Church, Victoria, the other week. Members of the congregation were crowding in with their children to stock up after the morning service. The library movement we prophesy is going to spread through the churches just as the literature racks have become popular.

* * * * *

● *THE HUMAN LIFE OF JESUS,* by John Erskine, an interpretation which appeared about 13 years ago, has been brought out again for a fifth printing, by George McLeod, Ltd. $4.00. It's got some good preaching materials, and is a very readable and stimulating book, and as one might expect from its title liberal in its emphasis.

* * * * *

● IT WAS NO SURPRISE when quite different answers came in from seven different ministers whom we queried on the subject of baptism. We presented them with a rather common question they must answer in their pastoral work: "What do you do when non-members ask, under rather difficult circumstances, to have the baby baptized?" We commend our readers to a study of the answers on page 12.

● THERE IS A PROBLEM HERE as anyone can see. And the problem is heightened when neighbouring ministers (or when one succeeds another) have different convictions and follow different practices. We think we should add that the United Church continues to wrestle with it, and that some fine things have been published, and are available to those wishing to be better informed on the meaning of the Sacrament of Baptism.

● THE PROBLEM IS DEEPENED for the United Church because in these years it is receiving into its membership a widening circle of adherents many who have some relationship with other denominations. Beliefs and customs regarding baptism vary greatly among the Christian churches. It seems to be a matter of great importance that ministers who have strong convictions on the matter take their people into their confidence as soon as they arrive in a new pulpit, and that faithful members do all they can to let their neighbours know that in the United Church, Baptism is a Sacrament and not just a rather nice social custom.

* * * * *

● MAY WE SUGGEST SOMETHING? That on Good Friday and Easter Sunday fathers and mothers of the homes where this periodical is read, take the Crucifixion and Resurrection stories from Weymouth's Translation on pages 10 and 11 and read them to the children and young people. Or just read them all alone.

* * * * *

● THIS ISSUE OF THE OBSERVER will be mailed to over 205,000 subscribers. New subscriptions have been coming in so quickly, and regular readers have been re-subscribing so rapidly that it over-taxed our equipment and wearied our staff. It's the sort of problem we like, however. In addition THE OBSERVER is now standing on its own feet financially, and we hope it may continue to operate without needing any subsidy from the Boards of Publication or Finance. We are especially grateful, that while we enrolled new readers, most of our nearly eighteen hundred congregations and thousands of other readers remained with us. Thanks. ●

Two Kinds of Cross

THERE were two kinds of cross at Golgotha on that first Good Friday nineteen centuries ago. And there are two kinds this Easter.

One was the cross which bore the Christ. The other was the one He bore.

One is the symbol whose popularity increases steadily in our time, the one we place on the steeples, hang in our chancels and wear on our lapels.

The other is the cross which Christians are asked to carry every day.

There are many indications that the cross as a symbol is increasing in its prestige; that the cross as a fact of the Christian life is being overlooked in preaching and practice, except by those faithful few who lay down the ambitions of life in order to serve their Lord in the hard places.

Originally the cross was a pagan symbol, standing for shame and degradation. Many were crucified before it emerged as the conquering sign of the church.

In Canada today it is standing fifty feet high outside our new Protestant churches and fifteen feet high inside. As a symbol it is exalted. What was once an offence has been raised to glory again.

But what about that second cross?

Jesus once said, "If any man will come after me . . . let him take up his cross daily and follow me." That's the cross, the same New Testament word, whose prestige is not so high, whose popularity has waned.

Those who knew the Master saw what happened to Him after he said "Follow me." In a few short months He was trudging up a hill, stumbling under the weight of the crude stake. With the help of Simon, who was pressed into service, He reached the top; then they took the cross He carried and crucified Him on it. After that His followers were often crucified. For most of the world, for most of Christian history the follower who took up the cross was in danger of dying on it.

But not today. The danger is gone out of western Christianity. We don't get crucified for our faith; we are respected and approved for it. We don't pick up a cross, we hang it up in the chancel. We don't bear them on our backs, we wear them in our lapels.

But there is a cross for us; not imposed from without, but there to be carried by those who follow. There is a world of suffering for us to ease if we are ready to sacrifice. There is a church weak in many places to be made strong. There is a harvest to be gathered by men who will labour. There is work to be done, and tools to do it, but self-denial and cross-bearing are still there for those who claim to follow the Christ of Calvary.

"CHUCK" TEMPLETON QUITS

THE REV. CHARLES B. TEMPLETON, preache evangelist and author, has left the ministry to wor for the C.B.C., as a reporter, writer and interviewer. H says that his decision to quit was "painful because I kne it would trouble my friends and those I had influenced."

Considerable publicity has attended the decision, an the story of the change in his work has been confused b the fact of his divorce and the re-marriage of his soloi wife in New York. Mr. Templeton lives in a bachelo apartment in Toronto, from which city he is frequentl seen on T.V. Some of his plays have been televised.

During Templeton's preaching days many young peop were converted. He held great preaching missions i Canada from 1950 to 1955 under the Board of Evangelis and Social Service of the United Church. He insisted o being paid only a modest salary and would have no pa of the so-called love-offerings which have discredite many evangelists.

Dr. Mutchmor says of those years: "He did great wor for us. I have always thought, and still think highly o him. I don't think the change in his life work will hav negative effects on the solid accomplishments of h mission."

We are grateful for "Chuck" Templeton's work. W regret that he has left the ministry, and dare to hope th some day the pulpit may again know his considerab gifts. We sympathize with him in his personal traged and have heard no suggestion of any blame or criticis aimed at him because of his divorce. And while the publ confession of his misgivings about his own doctrinal fait may startle some of those whose lives were change through his ministry, it need not. A solid faith cannot b shaken by such as this, any more than a happy marriag is shaken when another marriage ends in sadness.

THE ISRAEL OF GOD

THE benediction is one of the most significant thing in a church service. And a minister of the Church o Christ dare not dismiss the people in any desultory way The best thing is to bless them in the name of the Fathe Son and Holy Spirit.

However, United Church ministers seem to be develop ing a bad habit in cluttering the Benediction up with a sorts of fancy additions. One of the most popular is t add a blessing for "All the Israel of God," or "your love ones everywhere."

It isn't proper to bless the absentees. We pray for them The whole world in heaven and earth belongs to ou parish when we pray in church. But when an ordaine minister dismisses his congregation with the blessing, h dismisses his congregation, not those who aren't there.

This will all sound very fussy to some. And the churc walls won't come tumbling down if the injunction ignored. But if we are to lead people in the importan business of the worship of Almighty God, we shoul know exactly what we are doing, and why, including th difference in leading in a closing prayer and giving th Benediction.

OBSERVER

APRIL 1, 1958

In Editor's Visit

TO SCHWEITZER'S LAMBARENE

By A. C. FORREST

AFTER visiting Dr. Albert Schweitzer on our way back from Angola last summer we did an article published some dozen Canadian dailies. One editor rote over the piece: "At 83, Schweitzer ill toils in humid jungle," and underneath aced a picture captioned, "The greatest an on earth."

Over the same story another carried a ve-column head, "Criticizes Schweitzer for th and dirt." Incidentally we had not iticized him for this, but had mentioned at such criticism is heard in Africa.

It is difficult to write objectively about mbarene. Many worship Schweitzer and sent anything written except in the most ulatory terms. Others like to search r feet of clay. We were told that Dr. hweitzer is embarrassed by the adulation d irritated by the criticism of those who not understand his philosophy, what he trying to do or why he does it the way does.

We decided not to write about it in THE BSERVER. After all our visit was only for day and a night. In addition so much has en written of him and his work, and there e many others unknown, but just as roic. However as time has passed wher-er we travel, OBSERVER readers ask, "Did u get to Lambarene? Why don't you tell out it?"

Schweitzer is one of the world's great en; his example has thrilled the world. ut he is also human. He has remained at s post many years after most missionaries e forced by their Boards to retire. In a pidly changing Africa, the approach of 12—when Africa was divided into colonies is not appreciated in 1958 when Africans e moving fast to self-government.

In addition Dr. Schweitzer is not a mple man. To some it seems foolish that uses primitive tools when he could have e best American money would provide. e does not believe in using tools or motors boats, or electricity, when the natives in eir villages don't have them.

At the same time when travellers see hat Africans are doing for themselves in her parts of the continent it is difficult to derstand them being treated as children Lambarene.

A Hard Place

When Dr. Schweitzer went to Africa in 12 he chose one of the toughest places, arly 200 miles in from the coast, 60 miles south of the Equator in French Equatorial Africa. Today it is reasonably accessible by air.

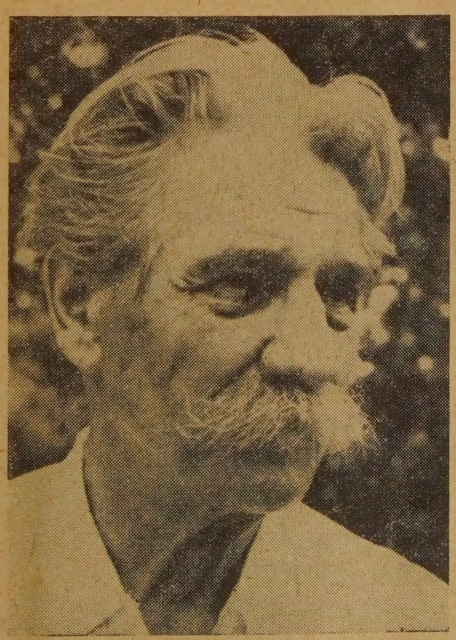
But the fight with the forest goes on. Every patch of clear ground requires a battle. The heat and humidity and the insects would soon reclaim for the jungle a neglected or poorly erected building.

It was the dry season south of the equator, and we hung up a nylon shirt after rinsing in our room. In the morning it was still wet. "You're lucky," one young doctor said. "In the humid season hang up a dry shirt and it will be wet in the morning."

We flew in from Brassaville on the Congo River in an old Dakota full of mail, chicken crates, supplies and black and white people. It let down from time to time on grassy strips in the jungle, and Africans would emerge from the woods to watch us.

Some had bloated stomachs, swollen legs, running sores, twisted limbs. A group of medical people from Johannesburg were on the plane going in to help out for a few days in the Lambarene hospital. A Jewish surgeon told us something of the diseases of the people we saw.

Once we were held up for several hours. We paid $4.00 for lunch in an old shed at the edge of the grass. French Africa was the most expensive place we found in 22 countries. There was nothing to drink but wine; later we got a coke for 60 cents. When we went back to the plane the rear tire was flat, and that took a long time. About forty Africans loaned their muscles to form a human jack; so we flew on.



Albert Schweitzer

Dr. Schweitzer was waiting at the Lambarene field, an unusual thing for him. He seemed pleased to welcome the South African doctors and druggist. He does no surgery now. The doctors on his staff are very young, and do not stay long at Lambarene. He has trained no Africans to assist in the skilled or responsible work, although the hospital employs a good many, most of them lepers, for menial tasks.

He looked like all the pictures we have seen, with rumpled white suit, pith helmet, droopy moustache. He was a little older and more stooped than we expected. His wife, who was Jewish, had died just a few weeks before.

Powerful Personality

Passengers and luggage were taken quickly to the river bank and across the Ogowe to the island hospital. Nearly fifty home-made but comfortable buildings are scattered up the sloping bank. The staff and scores of natives greeted their guests at the river. There are about 500 patients and staff.

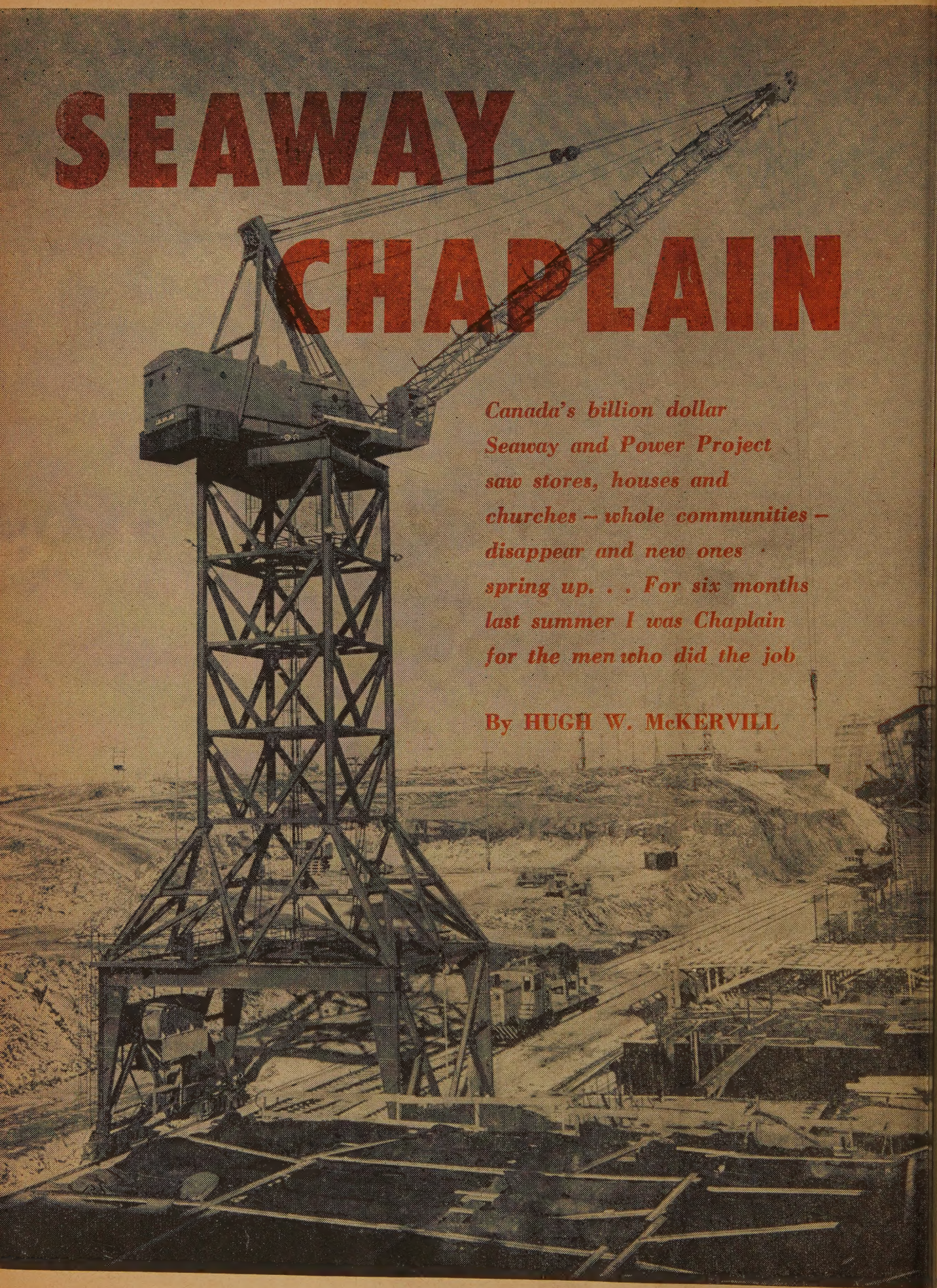
We had been warned in correspondence that Dr. Schweitzer was busy and would have little time for guests. But Lambarene is skilled in courtesy, and Le Grand Docteur seemed interested not in Canada, but in what we had seen of other African missions. "All I know of Africa is this," he said.

That conversation followed our evening meal, when twenty-four of us were seated about a long table. The Doctor was at one side on the centre, and the Johannesburg surgeon had the most distinguished place opposite. We were served a thick soup, macaroni, cheese, some fresh vegetables, and a huge bowl of fresh fruit. Sometimes they have fish or meat, though Dr. Schweitzer, a vegetarian, can go eighteen hours a day without it and is never ill.

Several attractive young nurses from Europe, looking weary, helped entertain the visitors. Conversation moved softly in English, German, and French. At the end of the meal a hymn was announced, and

(*Continued on page 20*)

SEAWAY CHAPLAIN



Canada's billion dollar Seaway and Power Project saw stores, houses and churches – whole communities – disappear and new ones spring up. . . For six months last summer I was Chaplain for the men who did the job

By HUGH W. McKERVILL

A MILE-AND-A-HALF west of Cornwall, Ont., on the St. Lawrence river, there are two whopping tubular nels which run underneath the St. wrence canal and the temporary diver- nal canal where shipping passes while nada's billion-dollar Seaway is being ilt. Three times in every 24 hours, 700 my-faced and muscle-weary men emerge t of the giant tunnels like miners from a , wave tired arms and crack the odd joke hard-helmeted, lunch-pail-toting fellow rkmen, heading out to relieve them on ft.

Through the tunnels on the other side of e canal is the main Power House where e mighty St. Lawrence has been diverted, t off by coffer dams and sucked dry to e river-bed to allow construction of the le-long, 160-foot-high powerhouse dam t spans the river. When the Ontario dro Electric Power Commission's biggest wer-developing project in history swings en in 1959, thirty-two giant generating its will begin whirling power into indus- al Ontario and upper New York state.

One of the biggest and costliest con- uction enterprises ever undertaken in nada, the Seaway project has forced the rooting and reinstatement of whole com- unities, has seen islands change shape and hole peninsulas disappear. Some 40 miles railway track were torn up and new rails d over new roadbed. A new highway was rung across miles of muskeg and St. wrence valley bushland. In places, the es-old river-bed had to be scraped and epened to allow clearance for the world's eat ocean liners that some day will ply -stream.

4500 Men and a Student

I was the only student minister to offer helping hand or give an encouraging rd once in a while to the 4,500 men rking on the Seaway last summer. As away Chaplain, I worked jointly with the rsonnel department of the Ontario Hydro Electric Power Commission and the Board of Home Missions of The United Church of Canada. It was a unique experience and a unique congregation. There were no children for whom I could hold a summer vacation Bible School, and only a handful of women, who served as nurses in the Seaway hospital or as secretaries and stenographers in the offices. We did not even have a church building or a workmen's service—although part of my work involved filling in at several little churches in the vicinity where some of Seaway's thousands appeared on Sundays.

"Wasn't New to Me"

The construction atmosphere was not new to me. Before entering Toronto's Emmanuel College to train for the ministry, I worked for seven years in the carpentry trade, both as an apprentice in my native Northern Ireland, and as a journeyman member of the A.F. of L. labour union in Canada. I slugged it out for a time on the Edmonton - Vancouver oil pipeline project through the Rockies. But Seaway Chaplain —working with some of the hardest and toughest construction men in the country —after four years of mellowing College life, was a bit of a different tune. My knees were shaking and my appetite vanished that first evening when I entered the noisy mess hall.

The days following were better. One of my first jobs was to sit down at my typewriter each week and compose a column for the project newspaper—*The Chaplain's Corner*. I sat on the Hydro - sponsored Charitable and Benevolent Fund, set up by HEPC's personnel department to collect money for charities from the employees and to aid workers' families in distress. Sometimes I was sent out to investigate troubled homes and report back to the committee. On one visit, I found two large families living under the roof of a small, down-at-the-corners frame house, where 14 scrawny, filthy, half-naked children slept and starved. The father of one family was in jail; the other father had been committed to a mental institution. I sat down amid the flies and filth while an exhausted mother unburdened herself. Another mother called me on the telephone to tell me that her husband was sick. Owing to a technical irregularity they were not eligible for civil relief and she was unable to feed her children. I had to get busy.

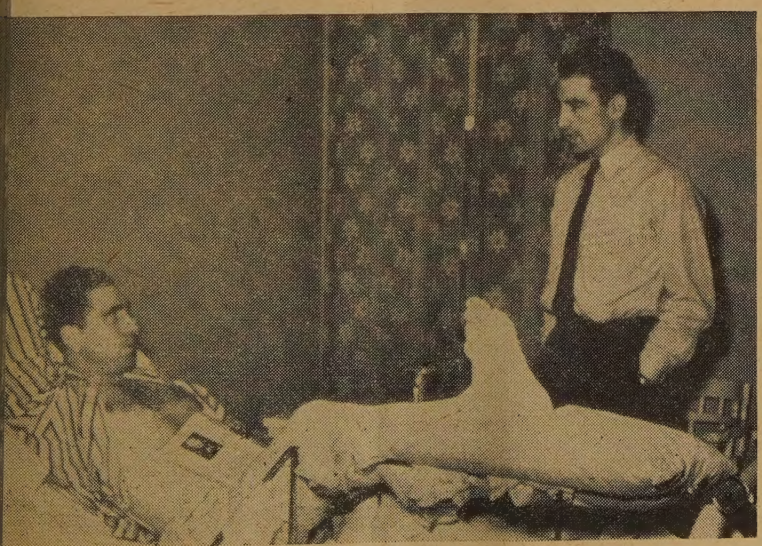
There were many opportunities for personal counselling. As the summer progressed and as I grew to know some of the men more intimately, I realized how much in want of honest friendship many people are —someone to whom they can tell their troubles and occasionally reveal the hidden fears that lie beneath their outward show of tough talk.

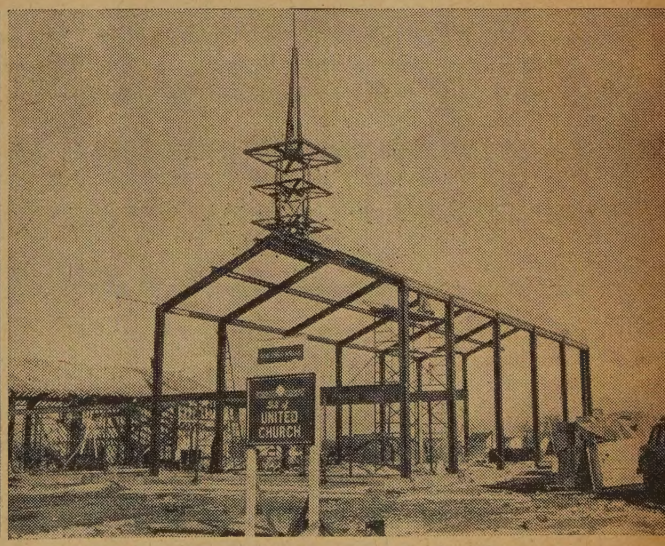
Injured a Priority

Another priority job I had was to visit the sick and bring comfort to the families of industrial accident victims. Every morning I would trek over to the temporary Seaway project hospital for coffee and a chat with the patients. Occasionally, when the screech of an ambulance siren would pierce through the groan of gantry cranes, the blasts and whines of the huge Euclid engines and the tempestuous clatter of the riveters, I would have to drop whatever I was doing and head out to bring bad news about a husband and daddy who would not be coming home for supper. Despite the elaborate and diligent precautions taken by Hydro's safety programme, accidents did happen sometimes.

I ran into many new Canadians who had found work on the Seaway, and found I had started something when I offered to teach a handful of them some basic English. But I soon found myself conducting a little evening class in English once each week and was thrilled to see the men take hold, use and understand their newly-adopted tongue. . .

Such was my life as a Seaway Chaplain.





The Seaway project meant injured men and work for padre — and moving of whole towns and churches. ●

The story of the crucifixion and resurrection from St. John 19 and 20, adapted from the Weymouth Translation

The Story

SO the battalion and their tribune and the Jewish police closed in and took Jesus and bound Him. They then brought Him to Annas first; for Annas was the father-in-law of Caiphas who was High Priest that year. . .

Meanwhile Simon Peter was following Jesus and so also was another disciple. The latter was known to the High Priest, and accompanied Jesus into the court of the High Priest's palace. But Peter remained standing outside the door till the disciple who was acquainted with the High Priest came out and induced the porters to let Peter in. This led the girl, the portress, to ask Peter, "Are you also one of this man's disciples?" "I am not," he replied. . .

So the High Priest questioned Jesus about His disciples and His teaching. "As for me," replied Jesus, "I have spoken openly to the world: I have continually taught in some synagogue or in the Temple where all the Jews were wont to assemble, and I have said nothing in secret. Why do you question me? Question those who heard what it was I said to them; these witnesses here know what I said." Upon His saying this, one of the police standing by struck Him with his open hand, asking Him as he did so, "Is that the way you answer the High Priest?" "If I have spoken wrongly," replied Jesus, "bear witness to it as wrong; but if rightly, why that blow?"

But Simon Peter remained standing, and this led to their asking him, "Are you also one of His disciples?" He denied it and said, "I am not." One of the High Priest's servants said, "Did I not see you in the garden with Him?" Once more Peter denied it and immediately a cock crowed.

So they brought Jesus to the Praetorium. Pilate came out to them and enquired, "What accusation have you to bring against this man?" "If the man were not a criminal," they replied, "we would not have handed him over to you." "Take him yourselves," said Pilate, "and judge him by your Law." "We have no power," replied the Jews, "to put any man to death"; that the words might be fulfilled in which Jesus predicted the kind of death He was to die.

Re-entering the Praetorium therefore, Pilate called Jesus and asked Him, "Are *you* the King of the Jews?" Jesus answered, "Do you say this of yourself, or have others told it you about me?" "Am I a Jew?" exclaimed Pilate; "it is your own nation and the High Priests who have handed you over to me: what have you done?" "My kingdom," replied Jesus, "does not belong to this world. If my kingdom did belong to this world, my subjects would have resolutely fought to save me from being delivered up to the Jews; but as a matter of fact my kingdom has not this origin." "So then *you* are a king!" rejoined Pilate. Jesus answered, "You say truly that I am a King. For this purpose I was born, and for this purpose I have come into the world—to give testimony for the truth. Every one who is a friend of the truth listens to my voice."

"What is truth?" said Pilate; but no sooner had he spoken the words than he went out again to the Jews and told them, "I find no crime in him. But you have a custom that I should release one prisoner to you at the Passover; so shall I release to you the King of the Jews?" With a roar of voices they again cried out, saying, "Not this man, but Barabbas!" Now Barabbas was a robber.

Then Pilate took Jesus and scourged Him. And the soldiers, twisting twigs of thorn into a wreath put it on His Head, and threw round Him a crimson cloak. Then they began to march up to Him saying in a mocking voice, "Hail, King of the Jews!" And they struck Him with the palms of their hands.

Once more Pilate came out and said to the Jews, "See, I am bringing him out to let you clearly understand that I find no crime in him." So Jesus came out, wearing the wreath of thorns, and the crimson cloak; and Pilate said to them, "See, there is the man." As soon then as the High Priests and officers saw Him, they shouted, "To the cross! To the cross!" "Take him yourselves and crucify him," said Pilate; "for I find no crime in him." "We have a Law," replied the Jews; "and according to that Law he ought to die, for having claimed to be the Son of God."

Pilate made Him sit on the judge's seat in a place called the Pavement — or in Hebrew, Gabbatha. It was the day of Preparation for the Passover, about six o'clock in the morning. Then he said to the Jews, "There is your king!" This caused a storm of outcries, "Away with him! Away with him! crucify him!" "Am I to crucify your king?" Pilate asked. The High Priests answered, "We have no king, except Caesar." Then Pilate gave Him up to them to be crucified.

Accordingly they took Jesus; and He went out carrying His own cross, to a place called Skullplace—or in Hebrew, Golgotha—where they nailed Him to a cross, and two others at the same time, one on each side and Jesus in the middle. And Pilate wrote a notice and had it fastened to the top of the cross. It ran thus: JESUS THE NAZARENE, THE KING OF THE JEWS. Many of the Jews read this notice, for the place where Jesus was crucified was near the city, and the notice was in three languages, Hebrew, Latin and Greek.

So the soldiers, as soon as they had crucified Jesus, took His garments, including His tunic, and divided them into four parts, one part for each soldier. The tunic was without seams, woven from the top in one piece. So they said to one another, "Don't tear it; let us draw lots for it."

Now standing close to the cross of Jesus were His mother and His mother's sister, Mary the wife of Clopas, and Mary of Magdala. So Jesus, seeing His mother, and seeing the disciple whom He loved standing near, said to His mother, "He is now your son." Then He said to the disciple, "She is now your mother." And from that time the disciple received her into his home.

After this, Jesus, knowing that everything was now brought to an end said—with a view to the fulfilment of the Scripture (Psalm 69: 21) "I am thirsty." There was a jar of sour wine standing there. With this wine they filled a sponge, put it on the end of a stalk of hyssop, and lifted it to His mouth. As soon as Jesus had taken the wine, He said, "It is finished"; and bowing His head He died.

Meanwhile the Jews, because it was the day of Preparation for the Passover, and in order that the bodies might not remain on the crosses during the Sabbath (for *that* Sabbath was one of special solemnity), requested Pilate to have the legs of the dying men broken, and the bodies removed. Accordingly the soldiers came and broke the legs of the first man, and also of the other who had been crucified with Jesus. Then they came to Jesus Himself; but when they saw that He was already dead, they refrained from breaking His legs. One of the soldiers, however, made a thrust at His side with a lance, and immediately blood and water flowed out. This statement is the testimony of an eye-witness, and it is true. He knows that he is telling the truth —in order that you may also believe. . .

After this, Joseph of Arimathaea, who was a disciple of Jesus but for fear of the Jews a secret disciple, asked Pilate's permission to carry away the body of Jesus; and Pilate gave him leave. So he came and removed the body. Nicodemus, too—he who at first had visited Jesus by night—came bringing a mixture of

f Easter

yrrh and aloes, in weight about seventy or eighty pounds. aking down the body they wrapped it in linen cloths along th the spices, in accordance with the Jewish mode of preparing r burial. There was a garden at the place where Jesus had en crucified, and in the garden a new tomb, in which no one d yet been buried. Therefore, because it was the day of reparation for the Jewish Passover, and the tomb was close hand, they put Jesus there.

* * * *

ON the first day of the week, very early, while it was still dark, Mary of Magdala came to the tomb and saw that the stone had been removed from it. So she ran as fast she could to find Simon Peter, and the other disciple—the e who was dear to Jesus—and to tell them, "They have taken e Master out of the tomb, and we do not know where they ve put Him." Peter and the other disciple started at once go to the tomb, both of them running, but the other disciple n faster than Peter and reached it before he did. Stooping d looking in he saw the linen cloths lying there on the ground, t he did not go in. Simon Peter, however, also came following m, and entered the tomb. There on the ground he saw the oths; and the towel, which had been placed over the face of sus, not lying with the cloths, but folded up and put by itself. hen the other disciple, who had been the first to come to the mb, also went in and saw and was convinced. For until now ey had not understood the inspired teaching, that He must se again from among the dead (Psalm 16: 10). Then they ent away and returned home.

Meanwhile Mary remained standing near the tomb, weeping oud. She did not enter the tomb, but as she wept she stooped d looked in, and saw two angels clothed in white raiment, ting one at the head and one at the feet where the body of sus had been. They spoke to her. "Why are you weeping?" ey asked. "Because," she replied, "they have taken away my rd, and I do not know where they have put Him."

While she was speaking, she turned round and saw Jesus anding there, but did not recognize Him. Jesus asked her, Why are you weeping? Who are you looking for?" She, pposing that He was the gardener, replied, "Sir, if you have rried Him away, tell me where you have put Him and I will move Him." "Mary!" said Jesus. She turned to Him. Rabbuni!" she cried in Hebrew; the word means "Teacher!" Do not cling to me," said Jesus, "for I have not yet ascended the Father; but take this message to my brethren: "I am scending to my Father and your Father, to my God and your od." Mary of Magdala came and brought word to the disciples, ying, "I have seen the Master"—and she told them that He d said these things to her.

On that same first day of the week, when it was evening and r fear of the Jews the doors of the house where the disciples ere, were locked, Jesus came and stood in their midst, and id to them, "Peace be to you!" Having said this He showed em His hands and also His side; and the disciples were filled ith joy at seeing the Master. A second time therefore He said them, "Peace be to you! As the Father sent me, I also now nd you." Having said this He breathed upon them and said, Receive the Holy Spirit. If you remit the sins of any person, ey remain remitted to them; if you bind fast the sins of any, ey remain bound."

Thomas, one of the twelve—surnamed "The Twin"—was not mong them when Jesus came. So the rest of the disciples told im, "We have seen the Master!" ●

Communion Bread

Only a crust of bread; too stale for use,
Cast in the gutter, trodden under foot,
Treasure trove and banquet of the sparrows.
Only a crust of bread, yet common as it be
It is the prime necessity of life.
Cheap, in the coinage of the market place,
But in its making, it's a costly thing.
Buy it for a song—yet earn it with a life.
Wrought in its texture is the price men pay
Of toil unceasing, weariness and grief.
In a furrow cut by pain, the seed is sown;
In the dark soil it dies, to live again
And struggle upward through resisting earth.
Reaching for light it bursts the stubborn clods
To know the benison of the sun's caress,
Laugh with the wind and drink the cooling rain,
Till, bowed and laden with its golden freight,
It falls before the reaper's eager blade.
Bound, bruised and beaten it yields its treasure,
And from the oven's fiery heat it comes,
Sweet in its savour, a new-made loaf.
When next you take bread in your hands, give thanks
And think with reverence of this gift of God.

But there's another Bread, not born of earth,
The Bread of Heaven, God's costliest gift to man,
His well beloved Son, Lord Jesus Christ.
He, too, for us the path of pain did tread,
Bound, beaten, crowned with thorns and crucified,
He gave His life for us, that we might live.
And ever through this groping hungry world
There sounds the invitation of His Love—
"I am the Bread of Heaven, take eat and live."
O that all men, so piteous in their need,
Sated with things yet hungering for life,
Would hear and heed the offer of God's love,
And with their starvèd hearts receive
Him who was and is, the Bread of Heaven.

G. G. D. Kilpatrick

Three said "yes" — two said "no" — and two said "maybe" to the *Observer's* —

BAPTISM POSER FOR PREACHERS

Young parents of good reputation, but non-members and infrequent attenders at church, request (on Friday) that their new first-born baby be baptized at your regular morning baptismal service the following Sunday. They have proceeded, thoughtlessly, to invite their parents and friends to come to church and attend a little social affair at their home in the afternoon. They extend an invitation to you, the minister, too. They have, also without consultation, invited some other friends to act as god-parents.

What would you do?

The Rev. C. Earle Gordon, St. Andrew's River Heights, Winnipeg, says:

All ministers encounter parents outside the membership of the Church, by choice, who request that their children be admitted to its membership by the rite of Baptism. We do them, and the Church, a disservice when we accede to their request.

According to the Statement of Faith of The United Church of Canada, baptism (in the case of infants) is administered to "The children of believing parents," which I take to mean parents who have publicly declared their faith and have themselves been admitted to the membership of the Church.

To say that the parents in the case cited probably are believers but never have professed their faith publicly, and should really be regarded as Church members, is to make a farce of Church membership. They are, or they are not, Church members. If they are not, it surely is desirable that they receive instruction in the Christian faith and the meaning of Church membership, and present themselves in due time to the Minister and Session for admission into the Christian Community, before assuming the responsibilities set forth in the Baptismal Service. How can two people, though they have a good reputation, but are "non-members" and "infrequent attenders" at the Church, conscientiously desire the blessings of the Sacrament of Baptism for their child when those blessings are contingent, in part, upon their Christian faith and their willingness to bring up their child in "the nurture and admonition of the Lord"? This certainly means, among other things, sharing with him the Christian Faith and introducing him to the teaching and worship and fellowship of the Church.

If we mean by Baptism "naming" the child or "dedicating" it or "having it done," then by all means let us go through the appropriate motions, but if Baptism is what the Church teaches it to be, then let us call a halt to this indiscriminate baptizing of all and sundry, and reserve this Sacrament for the children of those parents who are "within the Covenant," taking advantage of the opportunity afforded by the requests of non-members to instruct them in the Christian Faith to the end that they may be numbered among God's people. It is preferable that such people should be caused a little inconvenience, even if it involves the cancellation of a party, rather than that they, together with the minister and people, be involved in what obviously cannot be anything other than a theologically meaningless act.

I would advise them to wait.

The Rev. Harry Mutchmor, Knox-Metropolitan, Regina, says:

You do not give me opportunity here to set forth my interpretation of the Meaning of Christian Baptism, but I would like to make some observations that partly shape my course of action. First, I look on the Sacrament as the child's birthright which ought not to be denied him by the laxness or ignorance of his parents. I recognize that the parents, with the Church, are responsible parties before God in the matter. I would confront the parents with this responsibility, but I do not think that can be done in one or a dozen lectures from the minister's desk. I think many err in thinking of the Sacrament as the end rather than the beginning in the training of the parents. The very fact that they have made the approach is the Church's opportunity to serve the child and reach the parents.

I know that some of my friends in the ministry stand aghast at the expressions used by parents at such time. One phrase

seems to strike horror is to bring the baby "to have him ." I grant that it may not be the most adequate expression, nonetheless is there not something real about it? Are we not anger of overlooking the fact that a Sacrament involves ething being done by God? We dare not set limits to it, may there not be some validity in the parental desire so essed?

Others of my friends are upset by the "social do" that some- s follows the solemnity of the Sacrament. Personally I find n appropriate part of the occasion and I think warrant could ound in both the New Testament and the early church. The Testament households that were baptized must have had e members who were pretty shaky on doctrine and possibly oo steady in conduct.

There is one point where my wrath gets stirred. I do not eve that the Church should ever use the Sacraments as uments of discipline. I think we look on one church that this as being in error. May we not be in danger of seeking nhance the priestly office of our ministry in the same way? nnot see that the Sacraments are rewards for good behaviour ertainly Judas would not have been in on one of them.

Now, finally, I do not mean that we should treat lightly what do nor should we encourage parents to treat it lightly. I k our Master would take the child in his arms first and He ld let the little child lead them. As a church we must shift concentration to that leading. For that reason, and because ke it, I shall do my best to be at that social gathering of nds in the afternoon in spite of a Sunday evening sermon ing up. And my entrance on that occasion will make me feel he freer when I ring the doorbell on a later visit.

Rev. Wesley Hunnisett, Fred Victor Mission, Toronto: says:

1. Infant Baptism is a Sacrament that I administer in tion to the child itself, and not because of the parents. If e is any specific reason for any refreshments being served, should be served, not as a social affair, but purely because e need.

2. As far as god-parents are concerned, I have never been sulted about them by the parents. Being in the Mission, it ery seldom that the father is present, but I would not deny Sacrament to the child because of this.

3. Often I have been called to a hospital to perform the rite Christian Baptism to a very sick infant, at the request of the ents, who were not able to be present owing to the emergency their being from another part of the province.

4. One ritual that I have used, sometimes, has this: "Dearly oved, it profiteth much that we be oft present at the minis- ion of this Holy Sacrament, that we may try our lives past prove ourselves, whether we stand fast in the faith or have byed; that, hearing the loving promises of our Heavenly ther, we may walk more warily in our vocation." (P. 118 *k of Common Order,* prepared by the Public Worship Com- tee appointed by the General Assembly of the Presbyterian urch in Canada.)

5. Further I think beyond to the fact that, in most cases the rament is a thankful dedication of the baby to God on the of the parents. Parents are reminded in very fine words of their duty and obligation toward the child in such words, "Bring this child up in the nurture and admonition of the Lord, etc." (The Discipline 1906.)

The Rev. Harold W. Vaughan, Zion Church, Brantford, says:

In this situation which is outlined, it seems to me that it is not possible to lay down one course of action as the exclusively correct one to pursue. I am aware of the fact that rationalizing the background of a Sacrament and suggesting contradictory methods, looks like trying to sit on the fence or to compromise. The truth of the matter is that the Church has two approaches to this Sacrament.

On the one hand it has regarded the Sacrament of Infant Baptism as an act of the whole church through which the child is ingrafted into Christ and also by which a special blessing and grace is bestowed upon the child itself. On the other hand the church has also stressed the vows which the parents take and in the words which are employed in the Sacramental act, it is quite clear that there is an intention that the child shall be received into the fellowship of Christ's Church as Saviour and Lord.

Thus, if the parents were people who appeared earnest and (following an interview) one could decide that their action had been taken in good faith but in ignorance, and that they were evidently of a frame of mind subsequently to make the profession of faith for themselves which they were now making for their child, I think I could conscientiously baptize the baby.

If, however, (following an interview) it seemed to me there was no appreciation whatever of the Sacrament and that their only concern was to participate in a rite for purposes of a social character or to observe the customs which obtain in their community, I would find it necessary to withhold the performance of the Sacramental act until they had received instruction and become identified with the church, sharing its worship and its life.

The Rev. John MacKay, Chalmers Church, Quebec, says:

Rejoicing in the opportunity of bringing into the Church a young couple and their baby, I would entirely overlook their thoughtlessness in making arrangements.

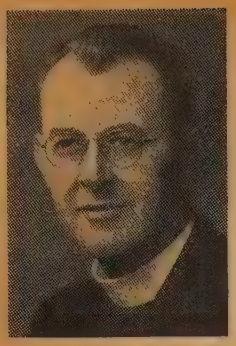
I would arrange an early interview (not later than Friday evening). I would show them that in the Service of Baptism they would make profession of their faith in Christ, and would, indirectly at least, undertake to "make diligent use of the means of grace." There and then, I would arrange for their reception as members of the Church at an early date. In the interview they would discover that in our Church, Baptism is a covenant relationship of parents, Church and God as touching the child—a covenant in which god-parents have no place. However, since they had arranged for god-parents, I would relieve their embarrassment by telling them that the Session would not object to their friends standing with them at the font on Sunday, even though their presence would have no significance. I would probably also interview the would-be god-parents. If they belonged to another Church I would tell them what Baptism means to us; if they happened to be non-members, it would be

(*Continued on page* 21)

The Official Position of the United Church

Baptism with water into the name of the Father and of the Son and of the Holy Spirit is the sacrament by which are signified and sealed our union to Christ and participation in the blessings of the new covenant. The proper subjects of baptism are believers and infants presented by their parents or guardians in the Christian faith. In the latter case the parents or guardians should train up their children in the nurture and admonition of the Lord and should expect that their children will, by the operation of the Holy Spirit, receive the benefits which the sacrament is designed and fitted to convey. The Church is under the most solemn obligation to provide for their Christian instruction.

—Doctrine, The Basis of Union, Article 16 (1).



A. J. EBBUTT* asks

Who Was This Man Jesus?

Why prove that He lived? *Why four gospels about Him?*

WE are going to try to answer a number of questions concerning the life of Jesus in this series of articles. We should let the Bible speak for itself, but interpret it by using the critical historical approach, which tries to be loyal both to the Biblical faith and to the search for truth.

The first thing to do is to learn what was the writer's message for his own time. And to do this we shall have to know something of the times and nature of the book we are studying. We shall have to take into account the Oriental nature of the writer and whether he has used the medium of prose or poetry. There was no copyright at that time and, therefore, writers freely brought together different accounts of an event and through them, using the direct form of speech, conveyed their own convictions.

In reading the Bible we should try to keep an open mind. If necessary we should be ready to discard preconceived notions and examine new ideas.

We should appreciate the idea of development in the Bible. The greatest achievement of literary criticism is to put the books of the Bible in their chronological order and show a developing religion.

We should be willing also to take the aid of literary criticism to enable us to distinguish interpretation and additions to the different writings of Scripture. We must always distinguish between the actual fact and the interpretation the writer put upon that fact.

The historical approach enables us to judge the part by the whole. There is a grand unity in the Bible from cover to cover; there is a consistent picture of God and Jesus in the main, so the part, if it does not ring true, must be judged by the total picture we have of God or Jesus Christ.

We believe Christianity to be one of the great historical religions of the world; that is, it was founded by a Person. What are the historical grounds for so believing? It is true that there are only a few scattered references to the historic Jesus outside the New Testament; two references in the Antiquities of Josephus, some scattered slanderous notices to Jesus in later Jewish writings such as the Talmud, and three references of Latin writers, two of which may be dubious, namely those of Pliny and Suetonius; but that of Tacitus confirms that Jesus really lived.

There is a reasonable explanation for the comparative lack of non-Christian references to Jesus. Only events which are memorable to a people become part of a historical record. The historic event of Jesus' life and death was only significant to early Christians, and so was ignored by the contemporary pagan world.

Therefore we must turn to the New Testament writings as the ultimate source of our knowledge of the life of Jesus. There are, first of all, the canonical Gospels. Joseph Klausner, the Jew, says of them, "If we had ancient sources like those in Gospels for the history of Alexander Cæsar, we should not cast any doubt u them whatever."

Even if our Gospels had been lost, ot New Testament writings would supply with much information about the hist life of Jesus. The letters of the Apostle P and other New Testament writings cont valuable references to the earthly life Jesus. The evidence for the historicity Jesus is well grounded.

We can appeal to history itself. Sur the existence of the Christian Chu implies Jesus. Christians worship G through Jesus Christ, making Christianit historic faith, not merely a philosoph one. Finally, we can appeal to the exp ence of Christians in all ages. Count thousands, known and unknown, in ev generation, have experienced Jesus Chr and thus witness to the continuity betw the Jesus of history and the Christ experience.

If the Gospels remain our chief sou of information about the life of Jesus, they reliable historical documents? W the Gospels do combine to give us the c presentation of a unique personality plain "yes" or "no" cannot be given. TH are certain facts of which we should aware.

Of the four Gospels, the first th Matthew, Mark and Luke, are known the Synoptic Gospels, since they presen fairly uniform picture of Jesus. But Fourth Gospel is so different in st approach and matter that it has alw been considered apart since the days modern historical investigation. Only un the older method of harmonizing is possible to bring the four Gospels toget to give a unified picture of Jesus.

These four Gospels were selected fro great many records of Jesus' life to be

Future Articles in this Series—

How Was Jesus Born?
Why Was Jesus Baptized?
Were Jesus' Temptations Real?
Did Jesus Grow Like Us?
What About The Miracles?
How Did Jesus Regard Himself?
Was The Crucifixion Necessary?
Did He Really Rise From The Dead?
How Could Jesus Be Divine And Human Too?
Is He Coming Again?

**Professor Ebbutt is dean of arts and director of theological studies, Mount Allison University, Sackville, N.B.*

Gospels of the Church. The prin- of canonization was just that factor makes us value them today, namely, ntrinsic worth.

Gospels are not biographical or cal in the modern sense. The writers' as religious — to announce the fact esus came into the world to save men omen. Thus they did not deal, as a n biographer would have done, with notional and intellectual development personality.

Gospels were written in the language with the understanding of the first y. The authors, impelled and inspired ite about the life and teaching of did so with the thought-forms of own day. Thus the customs and ons of the first century of necessity but obscure eternal principles, and sk is to disentangle the real message d about Jesus from the apocalyptic s about the future, demonology and beliefs.

must remember that the writers of Gospels were Semites and had the al fondness for metaphor and olism. We harden metaphor into fact ake an exaggerated figure of speech iteral sense. Further, we must recog- hat they made constant appeal to Old ment prophecy for a literal fulfilment tails in Jesus' life, whereas Jesus lf made appeal to the spiritual ples of the prophets.

rk is the earliest Gospel, written D. 65-70 for the Church in Rome by Mark, who wrote down the sermons ter. Thus this Gospel is of primary tance and of great historical value. the First and Third Gospels used as a basis for their lives of Jesus, they combined with another early g, consisting of the sayings of Jesus, which we call "Q". Then each of these els shows material peculiar to itself. the First and Third Gospels are osite.

hen we turn to the Fourth Gospel, we to enter a different world. This Gospel latest interpretation, a rewriting of istoric Jesus in terms of the Risen t, the Christ of experience. Thus its ual value is greater than its historical

ere is at least a threefold value to the els. (a) They present to us the remem- teaching of Jesus, some Gospels more others. (b) They present the life of in all its incomparable beauty as a f service, of complete surrender to the of God. It is a real life. (c) They ate the impression that Jesus made His followers. As we examine these essions we shall remember with hew Arnold that Jesus is always er than His reporters. ●

r further study Professor Ebbutt sug- reading Acts 2: 14-36 and Luke 1: 1-4.

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Wells Organizations of Canada Limited, offers sincere congratulations to the Winnipeg Presbytery, United Church, upon the spiritual and financial success of its Stewardship and Capital Funds Canvass. This letter of thanks is gratefully acknowledged.

DR. J. G. PINCOCK
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February 26, 1958

Mr. J. C. Johnston,
Wells Organizations,
330 Bay Street,
Toronto, Ontario.

Dear Mr. Johnston:

I am pleased to report a successful conclusion to the Stewardship and Capital Funds Canvass of the Winnipeg Presbytery, United Church. The published goal of $650,000.00 has been exceeded by over $15,000.00 and there is good reason to believe that the follow-up committee will add significantly to this total. Though detailed reports have been made available to you by the Canvass Director Mr. L. D. Irwin, I should like to take this opportunity to give my personal impressions of this Wells-guided Church-Fund raising campaign.

The most striking feature of our last three months' effort has been the spiritual impact upon the individual congregations and the reawakening of response to Christian Stewardship on both individual and congregational levels.

Even initial hostility occurring in some instances, was, without exception, allayed by the genuine Christian spirit evidenced by Wells Counselling. A sense of UNITY has been engendered . . . a reawakening of the need of both individuals and churches to acceptance of responsibility has been vitalized. Both of which forces were seriously lacking before the Canvass was undertaken.

We were indeed fortunate in the calibre of the men recruited, their eagerness and concern evidenced their personal dedication to the principles upon which the canvass was based.

By exceeding the dollar objectives, it is now assured that six projects of the Capital Funds Program can proceed unhindered by unnecessary financial restrictions. Vital energies are thus released for the spiritual values for which these funds were originally conceived.

I would wish to thank you personally for your interest and cooperation and particularly for the dedicated service which the men of the Wells Organizations have given during the campaign.

There is no doubt in my mind that our spiritual and financial success was due to carefully following the basic principles of Fund-Raising as expounded by the Wells Organizations. We are indeed grateful for the opportunity of availing ourselves of these services.

Yours sincerely

J. G. Pincock, M.D.,
Chairman of the Canvass Advisory Committee

Higher objectives set...*then Wells engaged!*

Congratulations to Westminster Church, Winnipeg, upon gaining its double objective . . . Wells Organizations of Canada Limited, deeply appreciates the following letter of thanks from The Rev. Nelson R. Mercer, B.A., Minister of Westminster United Church, Winnipeg.

THE UNITED CHURCH OF CANADA

WESTMINSTER CHURCH

WINNIPEG 10, CANADA

THE REV. NELSON R. MERCER, B.A.
THE REV. J. ERNEST NIX, B.A., B.D.

February 21st, 1958

Mr. J. C. Johnston
President and General Manager
Wells Org'ns of Canada Limited
330 Bay Street, Toronto.

Dear Mr. Johnston:

I should like to express appreciation for the services of your firm, Wells Organizations of Canada Limited, in directing the Combined Funds Appeal in Westminster Church.

As is the case with all church buildings, the passing years exacted their toll from the physical fabric of Westminster. At the close of World War II, the congregation decided upon the renewal and restoration of our Church. As a result of successive canvasses, much was achieved, but much also remained to be completed.

Last year it was agreed we must try to finish the job. A great deal of money would be necessary and the Board decided that the Sector Plan of Church financing could assist us. However, in the midst of Westminster Church planning, Winnipeg Presbytery embarked upon an ambitious campaign for $640,000.00, to be raised among the churches. This campaign was aimed at giving assistance to United College Building Campaign . . . to Church Extension and also to a new Senior Citizens' Home.

This meant that Westminster Church must revise its objective to meet the new responsibility, thus our decision to change the earlier campaign plans and to engage Wells Organizations to direct our new appeal.

The result was a most heartening experience. We have entered 1958 with a new eagerness on the part of our laymen—a new interest in the work of the church.

We are going to be able to support Presbytery in its worthy objective and one day soon, our church building will be in first-class condition throughout.

Your Campaign Director gave splendid leadership from beginning to end. At no time were there high-pressure tactics. The only constraint was the wholesome one of Christian stewardship.

My colleague, Ernest Nix, joins me as I say, thanks for all that Wells Organizations of Canada has done for us.

Sincerely yours,

Nelson Mercer

Nelson Mercer

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Light Upon Mysteries

By VICTOR FIDDES

THE late Very Reverend William Ralph Inge, one-time Dean of Saint Paul's Cathedral, London, is said to have told a newspaper interviewer shortly before his death, "All my life I have struggled to find the purpose of living. I have tried to answer three problems which always seemed to me to be fundamental: the problem of eternity, the problem of human personality, and the problem of evil. I have failed, I have solved none of them."

Surely the Dean was not unaware that the Christian faith stands or falls on the truth or falsehood of its claim to answer these very questions. Was this confession the Dean's obscure way of saying that if he had taken the New Testament as seriously as he had taken his Greek schoolmasters he might have spent his days to better advantage?

The Christian faith declares that Jesus Christ and Jesus Christ alone sheds light upon these mysteries. The problem of evil was dealt with by him who overcame it. The problem of personality was answered in him who achieved it. The problem of eternity was resolved in the life of him who inherited it. Not only that! This three-fold victory is a shared victory. The believer who lives his life in Christ shares the benefits of his Lord's passion. He, too, experiences the power of an endless life.

The Christian Church can afford to hand the solution of life's lesser problems over to others provided she is allowed scope to proclaim this message of the victory of her Lord. Indeed, in the kind of world that is emerging the Christian Church will probably have to do just that. She will be forced to retreat down every line except the one that really matters. Don't imagine that this retreat has begun just in Russia and on the mission fields. The world is not turning to the Church any longer to learn how to solve, say, the food problem, or to bring rain to parched fields, or to cure cancer, or to do a host of other things for which religion once held the prerogative.

Which is all to the good! The Church can now concentrate on her essential and distinctive task, which is to point men to a living hope—*Christus Victor!*

Ad Lib

By J. A. DAVIDSON

STEPHEN NEILL said in one of his books, "If I were not already a Christian and a Churchman, I think that what more than anything else would keep me back from accepting the responsibilities of Church membership would be the apparently irredeemable triviality of the Churches." Bishop Neill has there pointed to a dangerous weakness in the Church in these times, its remarkable tendency to specialize in the trivial.

It has become increasingly fashionable for Church leaders to wag indignant fingers at today's widespread apathy with respect to religion. Divines have become quite shrill in their contention that apathy is a greater menace to the Church than is outright hostility—and perhaps they are right about that. But, still, aren't they kidding themselves a little?

I put it to you that much of the apathy against which we churchmen so righteously declaim is really our fault. We have helped to cultivate the soil in which apathy so luxuriantly grows. The horrible truth is that we have allowed church life to become boring and trivial.

Despite the surges of new vitality which the Churches seem to be enjoying nowadays, they are all carrying rather heavy burdens of the boring and the trivial. So much of our church activity is desolatingly dull to anyone who hasn't been conditioned to think that simply because it is church activity it must be just dandy. So much of our church life is unimaginative, uninteresting, unexciting. We have become so dreadfully genteel in our practice of religion. The vitality of the Church is sapped by the safe, trivial, conventionality which marks about three-quarters of all church activity today.

We have our evangelistic campaigns to bring outsiders into the Church. But just what do we propose to do with them when we get them in? Is the Church really prepared to receive them and to nurture them in faith? As Paul Rowntree Clifford has written, "A Church can only evangelize those whom its corporate life is strong enough to absorb." And is the "backsliding" of newcomers primarily a result of moral and spiritual deficiency or is it more often a result of their being bored by the dullness and triviality of so much of church life?

The Church today, by and large, is curiously self-satisfied; and it seems to operate generally on the peculiar assumption that all is well within and that the newcomer can accept it as it is or keep out. The Church seems to have little capacity for self-criticism except at rather shallow levels. We need badly to ponder Dr. W. E. Sangster's warning of a few years ago: "A mission inside the Church must precede any attack upon those who never darken her doors." And Dr. Sangster wasn't suggesting merely the polishing of institutional techniques and the sharpening of the standard tools of evangelism and the adoption of a few new fellowship gimmicks.

Here and there through the Church there are centres of new vitality and new vigour, where religion has a lift and a lilt—and in these is the hope of the Church in our times. But can anyone who knows the Church deny that it is today rather badly blighted with triviality? Is there any informed and sensitive churchman, or churchwoman, who doesn't know exactly what Stephen Neill had in mind when he made his sad comment?

One last word on this—it is from Leslie Cooke: "The acknowledgment that judgment begins at the House of God is the prerequisite of revival."

• Down With Fashions • A City in Mourning

Prudence in the Parsonage

By JEAN SHILTON

IT'S high time somebody stood up on a soap-box and shouted, "Down with fashions!" Lacking a soap-box, I shall stand up in my OBSERVER column and protest against the demon which threatens to destroy our souls. It's a sour note to inject into this glad season of Easter parades and Spring Fashion Shows, but I think the time has come to sabotage the hymn of praise to Dame Fashion.

I'm not suggesting that women should look like frumps, but being tastefully and neatly dressed is a thousand miles removed from the necessity which is daily laid upon us to be dressed in the height of fashion. When I consider the millions of words, the millions of hours, and the millions of dollars lavished with apparent devotion on women's clothes, then I can really believe that the world is insane.

If you think I'm being dramatic listen to this, a quote from the fashion page of a daily paper: "With each step the fabric deftly ebbs toward the torso, then recedes to the tautly fixed hipline—as quickly and gently as shore tides flowing in and out." Another writer shares her anticipation thus: "We can hardly wait for the Easter parade to see how deeply chemiserie has permeated the Canadian scene." New styles bring new problems: "What a heyday the lingerie manufacturers are going to have. However we sit in one of these new styles our slip is going to show. Instead of the ordinary pale pinks, blues and yellows which we have chosen in the past, let us choose flaming reds, brilliant greens and violent purples. An inch or half-inch of such colour flaring for a moment as we sit would not only be chic, but intriguing." Even if that plethora of words doesn't make you ill, you must surely agree that it's a lot of space to waste on something of less than ultimate concern.

If women are agreeable to their exploitation by the fashion industry then it will probably continue unabated, but I am convinced that church women at least ought to take a firm stand against this pagan devotion to clothes. It ought not to be permitted to invade our churches, and every time a group of church women sponsors a fashion show they are giving their blessing to an excessive concern for clothes. When we have clothed the naked, fed the hungry, befriended the lonely, guaranteed world peace and found a closer walk with God—then perhaps we can give a thought to adding a chemise to an already ample wardrobe. While the fashion commentator describes ecstatically the skirt which narrows in a gentle melon curve to the hemline, Christ's words judge us all: "Surely life is more important than food and the body more important than the clothes you wear. . . So don't worry and don't keep saying, 'What shall we wear?'! That is what pagans are always looking for. . . Set your heart on His Kingdom and His Goodness." (J. B. Phillips, *The Gospels in Modern English.*)

Easter in St. John's

By ELEANOR McKIM

GOOD FRIDAY is a day of mourning in St. John's. This day seems to carry more religious significance in that old city than any other throughout the year. Not only is this evident in the services that are held but in the atmosphere that grips the city.

On this day in church homes the minimum of work is done. One woman told me she felt guilty because she had dusted her floors and she wouldn't shake her mop outside for fear of what the neighbours would think. Another said that in her outport home they were never allowed to throw water out through a door on Good Friday because it would be expressing contempt for the Saviour by throwing waste water in His face, symbolically joining with those who mocked His sufferings on the cross.

Breakfast is traditionally a scant and meagre meal, preferably something which is not enjoyed. Each church holds a service at eleven A.M. at which the theme of sorrow and penitence is carried out in words and music. At noon the four United Churches combine for a continuous three-hour service when seven of our ministers preach from the seven last words. This service is held in Gower Street Church which holds upwards to sixteen hundred people and it is full even to having worshippers in the choir-loft. Some people stay for the entire service but most come and go as their time allows. Last year I had to wait nearly ten minutes in a line-up before I could get into the church.

In the evening the choirs present a cantata or musical service in their own churches. The church is darkened and one is free to weep if one wishes as the awful story of man's hardness and sin is poured forth upon our hearts, culminating in the hour and act of Calvary. There are few who pass through the day unmoved and somehow, among these descendents of people whose lives have been shaped by the treacherous sea, emotion is not unseemly.

Easter Sunday begins with eight o'clock communion. The bread and wine are served to the communicants as they kneel at the communion rail and there is an atmosphere seldom felt at any other time. The service at eleven is a joyous one. The weather often precludes prideful showing of Easter bonnets but the large churches are filled to the last galleries. The church which I know best is high-domed and intricately beamed with heavy, dark wood. I used to look up at those beams and receive a sense of strength as the waves of a thousand voices singing "Christ the Lord is Risen Today" beat against them.

In the afternoon the Sunday School children present a concert for their parents. The evening service is usually choral.

St. John's is a strange city. It seems to know what is going on in the hearts of its people and to reflect it in the curve of its hills, the slant of its roofs. On Good Friday the streets all seem to lean downhill in dejection. On Easter Sunday they run up and up like the chorus of praise rising from its churches. ●

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SCHWEITZER'S . . .

(*Continued from page 7*)

Dr. Schweitzer went to an upright piano and played as we sang in German. Then he returned to his place and read a passage of Scripture and a prayer.

Some hurried away after the meal to finish their work; others gathered for coffee or tea at the end of the room. We were led aside by a nurse interpreter and the old missionary for an hour's talk.

Albert Schweitzer is one of those powerful personalities whose presence would dominate a room full of strangers.

He didn't seem to want to discuss the mission—"we will see it in the morning," he said — but asked questions about the other missions. Leprosy and venereal disease are common at Lambarene as in much of Africa. When we told him that Dr. Walter Strangway at Chissamba in Angola had got v.d. pretty well wiped out, he smiled and asked, "Change of heart or penicillin?" Without waiting for an answer he went on to discuss spiritual matters.

Less Spiritual Now

He implied criticism of the younger missions as less spiritual than they were forty years before, and expressed his concern about the outside world: "I am afraid the world is headed for great trouble." Although his nurse-secretary told us his mail was very heavy, and Mr. Adlai Stevenson had recently visited him, he seemed uninformed and curious about his recent protest against the hydrogen bomb tests. "The church should keep out of politics," he reaffirmed, and readers of his works know that he has refrained from comment on political or national affairs.

He seemed amused, and perhaps a little irritated when we asked him for an opinion on the continental theological emphasis. "Karl Barth and I are friends. He was called to his work and I to mine." The next day when he was showing us one of the new pirogues being dug out, he looked up and grinned and commented, "You wouldn't catch Karl Barth doing this." So

(*Continued on page 24*)

The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. Should Sunday School teachers change classes each year?

A. The experts suggest one teacher with a class for three years.

Q. Is it not a loose way of speaking to say "Rev. Mr. So-and-So buried Mrs. Smith"? Would it not be better to say ". . . conducted the funeral" or ". . . officiated at the funeral"?

A. We agree.

Q. Why does a Woman's Federation have two treasurers?

A. According to constitution there must be two accounts, one for work in the local church, one for Home and Overseas Missions. If the organization is small, one treasurer may be appointed to look after both accounts.

Q. Why does the United Church condemn raffles?

A. Dr. H. R. Lane has given us help on this: "Raffles are a form of gambling, and gambling according to Spencer is: 'gain without merit, and gain through another's loss.' The Church believes that character is gained through a man proving his own work, and a strong nation is built of citizens who engage in socially useful activity. When one's man gain is another man's loss and no new wealth has been created nor service rendered, society as a whole loses its efficiency and mastery over life. The Church opposes the 'something for nothing' philosophy that cuts the nerve and thrift of true charity."

Q. What Scriptural reference opposes gambling?

A. Dr. Lane says: "Galatians 6: 4 might be used: 'Let every man prove his own work.' But it is best to base our position on the total attitude of Jesus to life. He called on men to put His Kingdom first . . . to purge ourselves of selfishness and greed and spend ourselves for the Kingdom."

Q. Has the Session the control of all the buildings of the Church or do they just have responsibility for the Sanctuary, not the hall or Christian Education centre?

A. The *Manual* says, "It shall be the duty of the Session to have the oversight of the religious training of the young, and the organization of meetings for Christian fellowship, instruction and work. The order of public worship, including the service of praise and the use of the Church Edifice."

PTISM POSER

(*Continued from page* 13)

xcellent way of "preparing the ground" heir reception some day.

e "social affair" afterwards—I would ost anxious to be there. It would give nany a chance to "say a good word" ny Lord and the Church; it would give a special place in the confidence and m of the new home-makers; I would ably make valuable contacts for the rch with people whom I had not iously known.

all this I might be contravening to a t degree on the *letter* of some of our lations, but I have confidence that my y action would be in harmony with the t of the church and its Good Master.

Rev. E. A. Betts, Winsloe, P.E.I., says:

would:

Consult the elders, or a commitee of session. (I usually try to have an erstanding with the session that no ism is performed without the consent ome, at least.) I would hope they would rove in this case, though it might be lcult if there were the rule that one ent must be a member of the Church.

At the risk of cutting short Sunday paration and/or losing sleep, I would and get in as long a period of coun- ng and teaching with the parents as I ld. I would seek to show them the uty, the dignity, and the far-reaching es in our rich doctrine of infant bap- n. I would like to leave with them a y of the new leaflet "What Baptism uld Mean to Parents" by Dr. Hugh A. cLeod.

The parents would be shown a passage he above pamphlet (or "The Doctrine Practice of Infant Baptism" issued by Commission on the Christian Faith) he effect that only the parents take the vs, and that god-parents as such have part in our conception of the Sacrament. t they can stand, and be witnesses.

If I had time and energy I might end the social affair. It could help to ng the parents and others to a closer ationship with the Church.

I would decline any fee, but would nind them of the financial needs of the urch, and of the exercising of steward- p.

e Rev. J. T. Wood, Three Hills, Alta., says:

I would discourage it and do my utmost have the baptism postponed. I would eavour to bring the young couple into mbership first (or at the same time). I uld try to show them that, apart from a l faith and active membership on their part, the baptism of their child might be meaningless and without Christian significance; hypocritical and unfair to themselves, their child and the Church. I would suggest that the child be allowed to grow up without baptism until a time of decision; that it would be more meaningful, Christian, and Scriptural.

My reasons: Thousands are "baptized" as infants who never confirm it. Neither infant baptism nor confirmation are Scriptural; the grounds for it being presumptive rather than positive. Acts 16: 31 and 1 Cor. 7: 14 show the baptism of infants as unnecessary. Conversion, not confirmation, is the invariable pattern of the New Testament, with baptism following. "Household" baptism, the chief crutch of conformity, is on thin ice, whereas the vast bulk of Scriptural weight is in conflict and contradicts this approach. ●

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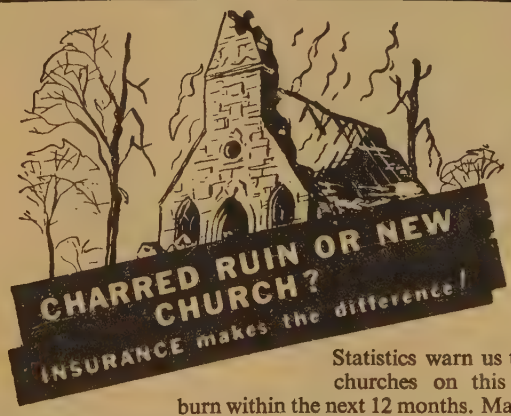

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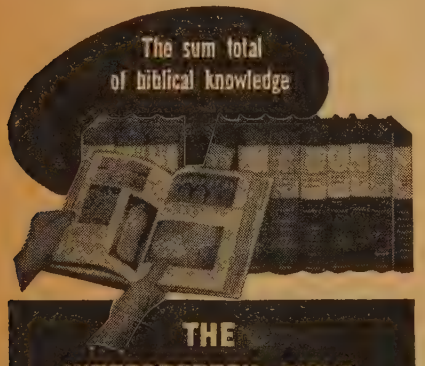

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

JUST the other day an American Congregational minister told a group of Christi Education Leaders that many ministers and church school teachers are "sad illiterate" when it comes to knowing what modern novelists and playwrights are sayi about the world and the state of mankind. "One of the most urgent needs of t professional church leader," Rev. Oliver Powell said, "is to keep in much closer tou with non-religious, even religion denying expressions and definitions of our comm human dilemma." Secular writers are making more accurate diagnoses of the plight modern man than professional religious leaders, he claimed, and it is necessary to familiar with their writings. . . One of the most difficult problems that faced Morocc leaders of the literacy campaign was the fact that there was little printed material those just learning to read. In Arabic the vowels are usually omitted to simplify typ setting and while this is all right for the educated, it makes reading too difficult for tho lately introduced to it. Mr. Ahmed Lakhdar, head of the Fundamental Education secti of the Ministry of Education and member of Morocco's National Commission UNESCO, has invented a system to reduce the 300-350 typesets minus vowels need for printing Arabic, to a basic 67, including vowels. This has made it possible to ada at small cost standard typewriters and typesetting machines. It will also provide immense stimulus in encouraging new readers to continue their studying, and persuading illiterate adults to join in literacy campaigns.

Anyone For Calvary?

By Ray Goff. (Toronto: G. R. Welch Co., Ltd.) $1.00.

Reviewed by Kenneth A. Moyer.

This book is a little meditation which can be read through in fifteen minutes. The title was suggested from the author's experience of hearing a trainman call out the station name of Calvary at a whistle stop south of Chicago. Calvary had little more than a cemetery, and the train seldom stopped. Then one night in a storm a man got off the train at Calvary. He had recently come to live there in a newly-constructed apartment block. Calvary was no longer just a place of death, but a place of life.

The Calvary of the New Testament—"the place of the skull"—was the symbol of death, but because it was the Lord of Life who was crucified there it was changed from a symbol of death to a promise of hope. The true meaning of Calvary is that it is a place of forgiveness, of understanding fellowship, and forgiving love. This is the message of Calvary for today, and this is the theme of this little book.

The Music of Christian Hymnody

By Erik Routley. (London: Independent Press Limited, 1957.) $6.00.

Reviewed by K. H. Cousland.

Readers of *The British Weekly,* or those who heard the Old St. Andrew's Lectures given in Toronto by Dr. Erik Routley of Mansfield College, Oxford, will know something of the vigour of his mind and the breadth of his interests. His published writings in hymnology are among the most stimulating in the subject and this book shows him to be an authority in the field of Church Music. It takes its place alongside the historical introduction to the *Historical Edition of Hymns Ancient and Modern* as an authoritative history of the hymn tune from the time of Luther's book of 1524 to the B.B.C. Hymn Book of 1951. Over eleven hundred tunes are dealt wi in the text, and in addition two hundr and eight music examples are given in appendix.

The treatment is comprehensive a thorough and the book is a mine of info mation for the student of hymn tunes. is undoubtedly the definitive treatment the subject for today and will long rema as a standard work.

A Straw in the Wind

By E. M. Granger Bennett. (Toront Ryerson Press.) $3.95.

Reviewed by A. J. Wilson.

The story centres around the struggle f control of the Maritime Provinces (Acadi in the early 17th century during the Fren regime, and narrows down to the strugg for control of the country between tw strong French leaders, La Tour an D'Aulney. The conflict between them wa climaxed by D'Aulney's destruction of Fo La Tour at the mouth of the St. Joh River, where the city of Saint John no stands.

A cousin of La Tour, a young sensitiv girl, came out from France as companio to Marie Jacquelin, who was to be Il Tour's wife. Isabelle found her real com panionship with Jeanne, a girl of her ow age, daughter of La Tour by a forme marriage to a Micmac wife. The dange and hardships through which they passe cemented the friendship and is one of th finest features of the story. Isabelle, di illusioned by the conditions in the new lan planned life in a Quebec convent, but foun her security in another direction. She als discovered many noble qualities among th Protestants whom she had once feared a heretics, and Roman Catholics likewise a they met and worked with Protestant found in them much to admire and respec

The book not only gives an accurat

(*Continued on page* 24)

The Music Makers

FREDERICK J. HORWOOD

farewell to Algy not so long ago,
im in a cupboard; covered him just so.
ped 200 stories and many other tales
ves and pixies in the fairy tales.
his successor serves me well and true,
hen I write a story especially for you
to bring old Algy back to tell
e about Lanevery we love so well,
mething of the Bunnett's happy home,
Crofts of Pollywurgy when they roam
nd the woods of Hazeldene where
rows
oneysuckle twining with the rose.
Algy seems to be somewhat perverse
aking lines of unromantic verse
h fit this column forty spaces wide
tiny words set snugly side by side.
rint a word costs more than 15 cents:
ps at times they do make common
sense.
ow I'm very pleased to let you know
every month our Music Makers grow.
y girls and boys from coast to coast
always do the things that matter most
nake their lives like burnished lamps
h shine . . . now what rhymes with
lamps?
, never mind! For every girl and boy
fill each passing day with joy
comes from doing every task so well;
well indeed. 'Tis very hard to tell
does the best. Your teacher knows
e girls and boys whose merit shows
usic, science, letters, handiwork.
Music Makers do not ever shirk
r daily tasks, nor will they shun
e difficulties mounting one by one,
ch sometimes stride across the way
easy fortune for some future day.
pledge has six good rules, and one
ard to follow, but it can be done!
know that we can keep the five,
number six requires a special drive
help to keep our moral code alive.
ember then, use no bad language,
please.
s and girls can always speak with ease
hout the use of vulgar words or slang.
when the tempter's fiery darts assail
shatter your convictions, drive him back
ere he belongs. Let victory prevail
ich leads to virtue, honour, truth,
gives you greater confidence in youth.
sure to let your light so shine that you
y always be upright and kind and true.

* * *

Ve welcome the following new members
he Music Makers' Circle:

nn Plewes (10), 179 Ninth St., Collingwood,
; Lianne Mitchell (10), 7310 Mount Street,
treal 16, Que.; Beverley Monkman (9), Cooks-
n, Ont.; Pat Lord (14), 31 Emerald Crescent,
ington, Ont.; Nancy Findlater (10), 280 Shore
s Road, Burlington, Ont.; Marcia Mikkelsen
), Oberon, Man.

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account of Fort La Tour and Acadie, but as well describes life in Quebec and Boston in those pioneer days. The story is well told, and is historically accurate. There is plenty of action and romance, and just enough suspense to keep the reader's attention to the last page. It is a good historical novel and should have a wide audience.

Book Notes

Old Truths for New Times by Rev. Francis E. Vipond, St. John's, Nfld., is an attractive book of slightly more than 100 pages containing the sermonettes Mr. Vipond wrote for THE OBSERVER over a period of years under the title "Texts that Speak."

From Prophecy to Law by Norman J. Bull and *Prophets of Judah* by Elsie Broadie from the Religious Education Press in Wellington, Surrey, England, are handbooks for teachers and Secondary School pupils in Britain on the history of the Jewish people. Board, $1.50; Limp, $1.25.

John B. Midworth believing that a Christian's task is "to know Christ and make him known" has written daily readings from the Gospels following His life and teaching. Published by the S.P.C.K., London, and available from the Anglican Book Centre, Toronto, this paper-covered booklet entitled *To Know Christ* is 35c.

Another booklet entitled *African Portraits* by McEwan Lawson, published by The Independent Press, Ltd., London, at $1.50, contains personality stories that stress various phases of the African problem, affecting both black and white people.

SCHWEITZER'S . . .

(*Continued from page 20*)

that we might not misjudge, he added, "
is a great theologian."

Someone commented, "Dr. Schweitzer
a great theologian, too," but he shook
head and looked at us and said, "No,
a philosopher."

When Schweitzer went to Africa he
not allowed to teach or preach, and he
doesn't in the sense that other missions
"I was tired of talking about religion,"
wrote. "I wanted to live it."

Other missions in Africa have th
schools, their churches, their outposts,
Lambarene is just a hospital, and it d
not train Africans to do medical work.

"I could teach these natives to run th
own hospitals," one young doctor said, "
I am not allowed." There are seve
youthful doctors—a Jewish physician fr
Europe who wears a Schweitzer moustac
an English Quaker, an attractive girl doc
from South Africa, and an Americ
disciple who wandered the world bef
finding the answers to his personal questi
at Lambarene. He works at manual labo
with Dr. Schweitzer during the summ
and studies medicine in England.

This is the chief difference betwe
Lambarene and other mission hospitals
Africa. The casual observer is startled
the primitive conditions; the animals und
foot, the refusal of the Doctor to ha
modern gadgets, and the families of the
crouching between the buildings cooki
their food. These things simply reflect t
Schweitzer philosophy. The real differen
is the Lambarene attitude to the Africa

In other hospitals such as those we s
in Angola the Africans are being train
for major responsibility and we were to
many times "The Africans run their o
church. We missionaries are their partners
In other missions, too, missionaries mu
retire when they reach a certain age. Som
times it is the final great sacrifice asked
them, that they give up and let young
men take over.

His Text

Before we left we asked the Doctor wh
he would tell young men today if he we
back teaching in a theological school. "
anybody asks what Albert Schweitzer wou
preach say: 'Now if any man hath not t
spirit of Christ he is none of His'." H
went on to say that he finds the Spirit
Christ among many who don't profe
Christ—Jews and Hindus. And he said
kind word for the Roman Catholics w
have a mission nearby, and some of t
younger sects, such as Mormons. Then aft
getting us a picture of himself, which h
autographed (he does not let visitors tak
pictures at Lambarene), he showed u
where he was clearing the ground for a ne
hospital extension. "You should come bac
next year and see it," he said. He is 83.

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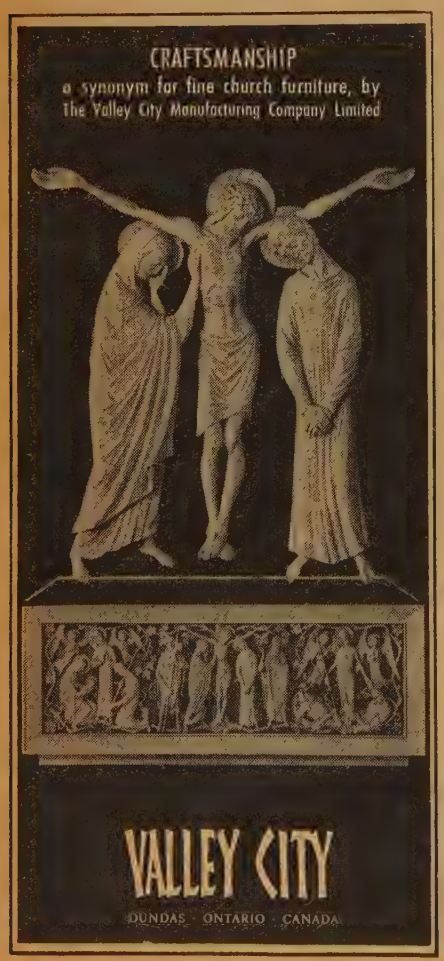
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About People and Places

Students in the Country

Divinity students from McGill University conducted a mission in the **Pontiac area** of the Ottawa Presbytery, the first of its kind in a rural area. Six teams of seven students each took part, four centred around Shawville, one at Quyon and one at Campbell's Bay. They were heartily welcomed among the Protestant families, and they preached most effectively. Seventy per cent. of the young people of the district attended a special service and everyone stayed for the counselling and lunch hour. The Shawville Church was crowded with over 800 people for the closing Sunday service. "The McGill students were good for Pontiac," said Rev. Mary Dougherty, minister of the Quyon Charge. "They served much and learned much."

A Satanic Enchantment

If there was any one theme that stood out at the annual meeting of the United Church's Board of Evangelism and Social Service it was alarm over the growing nuclear arms race. The Moderator, Rt. Rev. James S. Thomson, D.D., wondered "what strange, satanic enchantment . . . (had) cast its spell upon mankind," and urged "all Christians and any others who will join us," to give up the stock-piling of mass-destruction weapons as safeguards for peace. Said he: "It might astonish us . . . to find how many would join in such a new song!"

Echoing the theme set by the Moderator, Principal George B. Caird of United Theological College, Montreal, was even more pacifist. "It is time," said he, "to outlaw war . . . I should like to think that the church may yet awake from her sleep in time to inspire one nation at least to world leadership."

But the Board was in no mood to take hasty action: what would be the result of an undefended Canadian north where an enemy could sweep in quickly, set up bases from which to bombard the whole continent? Taking a "long-range" stand, the Board voted to ask a special committee on the Church and International Affairs to look favourably on the renunciation of nuclear weapons and to submit such a policy to the General Council Executive for official stamping.

Meanwhile, on the domestic front, the E&SS Board found many things to be disturbed about, came up with some clear-cut resolutions. Some were:

***Canadian Unemployment.** While commending the Dominion Government for steps already taken, the Board took a careful look at Canadian unemployment and called it "alarming," urged more thorough-going consultation and co-operative planning among municipal, provincial, federal and private business authorities to (a) slash seasonal unemployment, (b) to establish a shelf of postponable public works, (c) to bring about special measures to prevent serious dislocation of workers and families in centres of industrial emergency or change.

***Cancer and Tobacco.** Terming the tobacco-smoking habit "inconsistent with the freedom of a Christian," and a **suspected** number-one cause of lung cancer, the Board recommended United Church ministers acquaint their congregations with the facts of smoking, urged that young people be induced not to form the habit, that heavily-smoking adults (20-40 cigarettes a day) cut down. It has been demonstrated by scientific study, the Board maintained, that among other ingredients, tobacco contains: nicotine, tars, carbon monoxide, arsenic, acids, phenols, aldehydes."

***Young Married Drinkers.** The Board voted to appeal to young married couples to "establish homes in which social drinking has no part," also asked Provincial governments to ban liquor advertising, and at the same time, voted stepping up temperance education throughout the church, particularly in Sunday schools.

*The Board appropriated up to $45,000 for work in 13 homes for senior citizens and eight "redemptive" homes for unmarried mothers, neglected or delinquent children across Canada. Another $60,000 was set aside for new projects, including a new school for neglected and pre-delinquent boys and an experimental centre for alcoholics at Edmonton.

***Church and Farm.** Concerned over population shifts from rural to urban areas, the Board asked the Federal Government to set up a Royal Commission to investigate (a) land use in Canada, (b) economic needs on the family farm. It also recommended the Church reorganize its capital and man-power in rural areas.

***Health Insurance.** Backing recently announced government health plans, the Board urged speed-up of Provincial-Federal plans across Canada.

***Controversy.** Recommended congregations do more debating of vital issues, try to discover the Christian approach to social, economic and political problems.

Bible for Mission

A pulpit Bible owned by a Pickering, Ont. resident is available for use in a Mission Church. Enquiries should be addressed to Rev. Melville Buttars at Pickering.

Patchy Mission

How successful has been the two-year-old **Mission to the Nation?** According to its director, Dr. W. G. Berry, the Across Canada Mission has reached only lukewarm intensity despite the import of such captivating evangelists as Britain's Donald Soper and Tom Allan. The response, in general, reported Dr. Berry, has been "patchy" and the church has not gained the sense of a "mighty crusade to the people and the Nation."

One of the faults, the Director felt, was that too much devolved upon too few shoulders. "To appoint one man," said he, "with one secretary to organize and promote a mission to the nation . . . seems to me remarkable. . . If the church ever attempts such a crusade or mission as this again, there should be at least three full-time workers: one to administer the mission; another to direct publicity; and a director of the mission whose job would be to address Presbyteries and Conferences and to provide key direction to the over all plan.

The question before the annual meeting of the National Evangelistic Mission committee (under whose direction the **Mission to the Nation** was carried on) was whether to carry on for another two years, or whether to disband and turn back responsibility for evangelical mission work to the old-established church boards.

The NEM's tentative recommendation was

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lisband and let the regular Boards carry the Mission's four-point programme (e.g. istianity in Family Life, Economic Life Daily Work, Political Life, Community e) as follows:

a) Evangelism, as now, in the Board of Evangelism and Social Service.

b) Family Life, as now, in the Board of Christian Education.

c) Economic Life and Daily Work in the Board of Men, the Woman's Missionary Society, the Dominion Council of the Woman's Association, and the Board of Evangelism and Social Service.

d) Civic and Political Life in Evangelism and Social Service and in the Board of Christian Education.

e) Community Life in the Boards of Christian Education, Evangelism and Social Service, Home Missions, the Woman's Missionary Society, the Dominion Council of the Woman's Association.

As NEM moved into the final two laps its country-wide programme (**Civic and itical Life, Community Life**) which are eduled for this spring and next fall, ector Berry concluded: "I am not unduly couraged. I have received many intima- ns that the Mission in many places has ne great good."

cruiters See 700

There is no doubt the Atlantic Provinces ly know of the urgent need for workers the churches. The Co-operative Recruit- T Team, with Miss Inez Morrison, sonnel Secretary, the United Church resentative, made a sharp impact on its ent visit. The fact that it was interdenomi- ional with representatives of the Anglican, sbyterian, United Church, the National G.I.T. Committee, the Student Christian vement and the Y.W.C.A., made for ier access to high schools, nurses' train- schools and universities, and for better licity.

Seven hundred people were interviewed, telephone, correspondence or in person. Women workers only were recruited. ter it is hoped that teams may be sent to recruit both men and women for full e vocations in the Church and other ristian organizations.

hen a Child Asks

Children ask questions about illness, ath, cheating, dating, etc., that parents en have difficulty in answering. There's new weekly radio programme that may lp here. It's called "When a Child Asks" d comes from the Church's Berkeley dio. It dramatizes a child's question and mother's answer, followed by a panel cussion in which three mothers discuss e problem and give their own opinions.

Twenty Radio Stations across the country e carrying this programme. (Check your al papers for times.) They are: CKCR, tchener, Ontario; CHAT, Medicine Hat, ta.; CKWX, Vancouver, B.C.; CFCL, mmins, Ont.; CKWS, Kingston, Ont.; KOM, Saskatoon, Sask.; CKLY, Lindsay,

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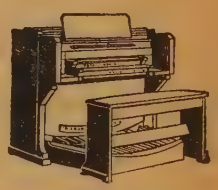

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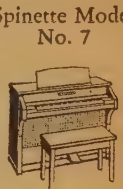

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Former Priest Preaches

Sudbury, Ontario, has not been so stirred in years as it was over the Mission on Protestant-Catholic Christianity, held in **St. Andrew's United Church** with Rev. J. L. Vinet, former priest of the Roman Catholic Church, now a United Church minister, as Missioner. The building was filled to overflowing, with an average nightly attendance of 1,000. Mr. Vinet's addresses were marked by sincerity, sound theology and eloquence. In that Roman Catholic community there was stiff reaction, but large numbers of Roman Catholics attended from as far as 100 miles away. Religion was the topic of conversation everywhere during the week. Rev. Earl Lautenslager is the minister of St. Andrew's.

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Mount A. Gets $100,000

Captain R. V. Bennett of Sackville, N.B., has presented a gift of $100,000 towards the erection of a new men's residence at Mount Allison to mark the centenary of the University as a degree-conferring institution.

Menzies to Malaya

Mr. Arthur Menzies, son of the late Dr. James M. Menzies, missionary archaeologist, has been appointed Canadian High Commissioner to the Federation of Malaya.

Four for Ministry

Four candidates for the ministry have been accepted by the Ottawa Presbytery. **Stephen James Fraser Collins,** Southminster Church, Ottawa, is a son of Rev. S. R. Collins and Mrs. Collins, Angola; **Francois Henri le Gras, B.Sc.A., Ph.D.,** St. Marc's, Ottawa, son of a Dutch Reformed minister in Holland, speaks English, French, German and Dutch, will study at McGill University and plans to specialize in French Protestant work; **James Lawrence Conner,** Southminster Church, and **William Edward Hare,** MacKay United, Ottawa.

Another Toronto Church

Bloordale United Church, in the Toronto West Presbytery, was constituted as a congregation during March.

Something for Everyone

There was something for everybody—c people, youth and family groups — at t South East Kent Evangelistic Mission **Ridgetown, Ont.** Snow-blocked roads, hi winds and low temperatures did not ke the Missioner, the Rev. Kenneth Oates Woodstock, from arriving, or the peo

A Family Affair

from coming, some for the first time accept Christ as their personal Saviour, son to reaffirm their vows of church membe ship. With Rev. Gordon Hume of Cou right and a combined choir leading, o Gospel hymns were an important featu Mr. Oates addressed service clubs and scho classes in the community. Interest gre rapidly, with congregations increasing numbers and reaching capacity the closi night. The Mission was a high point in t church life of Ridgetown, Highgate a Morpeth.

Schools
OF THE UNITED CHURCH

At the Conference on Education in Ottawa February 16-20, The Chairman Dr. Wilder Penfield said:

"Looking to the future, we face two possibilities: the ending of this civilization as it is, or its final flowering and fulfilment in greater progress.

"Education is our only hope, our challenge, in the peaceful competition of the future."

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MR. SHERBURNE G. McCURDY, M.A., *Principal*

WRITE FOR PROSPECTUS

Better Paid Preachers

Recommendations for increases in minimum salaries for ministers, and in pensions were made by the Board of Finance at its Annual Meeting.

Sent direct to General Council the first recommendation was for $150.00 a year increase in the minimum salary for ministers for the years 1959 and 1960.

The proposal to increase pensions by 20 per cent. was referred to the Executive of the Board of Finance with power to recommend to General Council.

Every Conference in The United Church of Canada raised more money in 1957 than the previous year, it was reported by the Missionary and Maintenance Dept. In Bermuda and Norway House (Man.) Presbyteries every charge increased its givings. 108 churches gave $10,000 or over, approximately one-third of the budget; and 22 other churches gave over $20,000. This means that 130 churches raised $1,823,638 of the total budget and 2,458 churches raised the remaining two-thirds.

$5,781,846 was the total amount raised. $6,800,000 is the goal for 1958, and the objective for 1959 is $7,000,000.

It was significant, Dr. H. E. D. Ashford reported, that the congregations engaged in building programmes increased their givings to the M & M. He noted also that the Presbyteries with many congregations subscribing to **The Observer** Every Family Plan were leaders in M & M givings.

Action of the **Board of Finance** also included: Authorization to the M & M to appoint two field men for western Canada—one for Manitoba and Saskatchewan and one for Alberta and British Columbia.

Because of the shortage of ministers and since this was work they could do, the hope was expressed that laymen would be appointed.

Two Resolutions:

1. "That the Missionary and Maintenance Department continue its Stewardship Programme as now directed and that, as at present constructed, it co-operate with the Board of Information and Stewardship."

2. "That we continue to emphasize and re-emphasize the use of Duplex Envelopes in both Church and Sunday School. That the Board of Finance instruct the Missionary and Maintenance Dept. to supply informa-

(*Continued on page* 31)

MINISTERS' Vacation Exchange

INDIANA — Presbyterian, congregation of 600, two morning services. $45 honorarium. Anyone interested in supplying pulpit for August write Dr. Russell L. Jaberg, Westminster Presbyterian Church, Scott and Lindsey Sts., South Bend 16, Ind.

IDAHO — Congregational, one morning service, 400 members, downtown Boise in beautiful mountainous country. Interested in a six-week pulpit exchange, with two weeks' vacation, in Eastern Canada. Write Rev. John E. Iliff, First Congregational Church, State St. at Seventh, Boise, Idaho.

HAMILTON — Will do Sunday pulpit supply in Hamilton area during July and August, while visiting daughter. Write Rev. William J. Carson, Methodist Church, Moira, Lurgan, Co. Armagh, Ireland.

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SUMMER SESSION — JULY 7 - AUGUST 15, 1958
Two three-week terms: July 7 - 25; July 28 - August 15

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Philosophy of Religion	Roger Hazelton
Systematic Theology	Joseph Haroutunian
Christian Ethics	John C. Bennett, Alfred S. Kramer
Practical Theology	James D. Smart
Religious Education	Frank W. Herriott, Sara Little, Nellie K. Morton, Mary A. Tully
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July 28-August 15—Workshops in the Communication Arts: Drama, Broadcasting, and Film.
A special program to explore the problem of communicating the Christian faith through these three art forms. John W. Bachman, Robert E. Seaver and staff.

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Enrollment open for either or both weeks.
Lectures and forums in areas of concern to parish ministers . . . worship services and conferences on preaching . . . "coffee hours" and informal discussions with distinguished leaders . . . off-campus excursions.

Leaders: John C. Bennett, Joseph Haroutunian, Robert Lee, Martin Niemoeller, Wilhelm Pauck, Robert B. Reeves, Jr., Paul W. Scherer, James D. Smart, Ralph W. Sockman, and Samuel L. Terrien.

For information and complete programs address:
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1. HELP WANTED

COUPLE or widow to care for elderly, not bedfast, Watford, Ontario, lady, in exchange for her pension cheque and free rent. Lady has own apartment in home. Caree's private dwelling consists of large living-dining room, kitchen, bath, two bedrooms. Apply Rev. Alex Rapson, Exeter, Ontario.

RETIRED or semi-retired Christian couple for year-round United Church Camp (capacity 50) at Alton, Ont., to serve as host and hostess for caretaking – handyman and housekeeping duties. Salary, living accommodation and other benefits commensurate with ability. Also wanted—cook, for period June - July - August. Apply in writing giving full information to Mr. L. Tilley, 15 Southvale Drive, Toronto, Ont.

2. EMPLOYMENT WANTED

MALE companion for elderly gentleman, willing to travel; have driver's license. Box 719, Grimsby, Ont.

POSITION as boys' supervisor, Institutional or other work, any location. Box 719, Grimsby, Ontario.

2A. PULPIT VACANCIES

ACME three-point Pastoral Charge, Drumheller Presbytery, vacant June 30th. Doctor and good Public and High School facilities. Interested ministers are invited to contact R. O. Davis, Secretary, Pastoral Relations Committee.

ASHWORTH - Sanford, Zephyr Charge, York Presbytery, requires a minister commencing July 1, 1958. Modern parsonage on paved road; Toronto 45 miles. School bus at door. Interested ministers please write Wreaford Cox, R. R. 1, Uxbridge, Ontario.

BALA Pastoral Charge vacant July 1st. Interested ministers please contact Chairman Pastoral Relations Committee, Box 103, Bala, Ontario.

BONNYVILLE - Cold Lake Pastoral Charge, four points, on Highway 28, Alberta. Vacant June 30th, 1958. Modern manse, all facilities, minister's study in church. Three Sunday appointments. Write –Dr. E. M. Savage, Box 158 Cold Lake, Alta.

CHAMPION United Church, Champion, Alberta, vacant July 1st, 1958. Interested ministers please contact Mr. R. A. Maxwell, Box 280, Champion, Alta.

DELIA - Craigmyle—4-point Charge, vacant July 1, 1958. Modern furnished manse, paved highway, excellent educational facilities. Interested ministers write G. M. Hewson, Delia, Alta.

DUNDURN United Church congregation is extending a Call for an ordained minister. Minimum salary, car allowance, plus possible chaplaincy. Ideal for a man wishing to complete degrees. 28 miles from St. Andrew's College, Saskatoon. Write Mrs. W. L. Thode, Dundurn, Sask.

EAST ANGUS - Bishopton, Que., two-point charge, now vacant, minimum salary. Large manse, furnished, oil heating, located East Angus. Interested ministers please write W. A. Hall, East Angus, Que.

FRANKVILLE - Toledo Pastoral Charge (two-point), Kingston Presbytery, requires an ordained minister. Well-equipped manse in village, good educational facilities. Churches two miles apart. Large Christian Education centre. Interested ministers write A. L. Willows, Toledo, Ontario.

GRANTON, north of London, two-point Charge three miles apart, one service each. Large well-furnished parsonage. Interested ministers contact W. F. Lambert, Granton, Ont.

IRON BRIDGE, four-point Charge, Algoma Presbytery, vacant June 30th. Interested ministers willing to accept the challenge of the growing north communicate with Mrs. William Boville, Dayton, Ontario.

JERSEYVILLE Pastoral Charge—Hamilton Presbytery—compact 3-point charge, 15 miles from Hamilton, becomes vacant June 30th, 1958. Interested ministers please write Mr. John Brooks, Alberton, Ontario.

LYNEDOCH Pastoral Charge, three points, in Haldimand - Norfolk Presbytery, vacant June 30th, 1958. Incumbent minister retiring. Minimum salary plus travel allowance; paved roads, good school facilities. Write W. D. Knowles, R. R. 3, Langton, Ontario.

2A. PULPIT VACANCIES—Continued

MERRITTON, Ontario – two-point charge, both within town, vacant July 1; growing suburban community with excellent schools. Write J. H. H. Phillips, 31 Henley Dr., St. Catharines, Ontario.

MONTREAL, Centenary Church, vacant July. A real challenge for the right man, in an industrial area. Write—R. A. Brown, 414 Charron St., Montreal 22, Que.

MARKDALE two-point Pastoral Charge, vacant June 30th. Well-furnished manse, excellent High School and Public School facilities. Secretary, Pastoral Relations Committee, Wesley W. Lindsay, Markdale, Ontario.

NEWLY amalgamated Reston - Pipestone three-point Pastoral Charge invites interested ministers, vacant June 30, 1958. Paying well above minimum salary. Write – Mrs. F. C. McMurchy, Secretary, Reston, Man.

NIAGARA-ON-THE-LAKE, Ontario – Grace United Church, two-point Charge, Niagara-on-the-Lake and Virgil, vacant June 30, 1958. Excellent elementary and secondary schools. Interested ministers please contact Mr. A. J. Derbyshire, Chairman, Pastoral Relations Committee, 153 Prideaux St., Niagara-on-the-Lake, Ont.

PARKHILL - LIEURY, two-point Charge, vacant in June; located in and near Parkhill, Ontario; 33 miles north-west of London; new Public and High Schools in town. Interested ministers write Sidney Thompson, Secretary, Pastoral Relations Committee, Box 548, Parkhill, Ontario.

ST. ANDREW'S, Schreiber, in Superior Presbytery, vacant June 30. Manual salary schedule, minister's furnished residence. Apply W. S. Harris, Box 233, Schreiber, Ontario.

ST. JOHN'S United Church, Grand Forks, B.C., Kootenay Presbytery, becomes vacant July 1, 1958. Interested ministers please contact Mrs. A. R. Talarico, Box 223, Grand Forks, B.C.

ST. MARK'S, Dundas, Ontario, full time minister required to lead and organize a new congregation; new church and manse to be built. Growing residential district near McMaster University. Apply –Mr. Charles Sandilands, 31 Tally-Ho, Highland Hills Survey, Dundas, Ontario.

ST. PAUL'S Church, Midland. Minister is retiring June 30, 1958, after serving twenty-six years with this church. Ministers interested please communicate with Mr. Clarke Edwards, King Street, Midland, Secretary, Pastoral Relations Committee.

ST. PAUL'S United Church, Ajax, Ont., requires a minister after March 17th, 1958. Interested ministers please contact H. F. Philp, Secretary, Pastoral Relations Committee, 38 Roosevelt Street, Ajax, Ontario.

ST. THERESE - Ste. Rose Pastoral Charge, vacant May 1, 1958. Salary well above minimum. Please write K. G. Brittain, Recording Steward, 173 Filion St., Box 1008, Ste. Rose, Que.

SANGSTER Memorial Pastoral Charge in Sherbrooke, Quebec, will be vacant June 30th. Interested ministers please write to A. H. Noble, P.O. Box 954, Lennoxville, Que.

SCOTLAND, Ont., three-point Pastoral Charge, Brantford Presbytery, vacant June 30th, 1958. Interested ministers are invited to contact A. S. Horning, Secretary Pastoral Relations Committee, Scotland, Ont.

SUNDRE, two-point Pastoral Charge in Red Deer Presbytery. Young growing church in foothills of Rockies. Oil, lumbering and farming district. Good schools, new manse. Contact R. Macleod, Sundre, Alta.

TARA - ARKWRIGHT, two-point charge, vacant July 1st, 1958, due to minister retiring. Interested ministers are invited to make application to Howard Newton, Recording Steward, Tara, Ont.

THE Kemble Pastoral, three-point Charge, will be vacant June 30th. Minimum salary, all statutory requirements. Furnished manse, paved road, High School bus to Owen Sound. Write—Fred B. Huston, Chairman Pastoral Committee, East Linton, Ontario.

TRINITY United, Grand Valley, Ontario, three points, vacant June 30, 1958. Brick parsonage, oil heat; Public and Secondary Schools. Interested ministers please write W. E. Boggs, Grand Valley, Ontario, Secretary Pastoral Relations Committee.

TORONTO—Trinity—due to the retirement of her minister this University - mid-town Church will become available June 30th, 1958. Write to G. A. Fallis, Q.C., 335 Bay St., Toronto.

VACANT July 1st, Lawrence Station Charge—Elgin County, within 20 miles of London and St. Thomas. If interested contact D. E. Carroll, Iona Station, R. R. 3, Ont.

WINCHESTER Springs, three-point Charge, now vacant. Salary above minimum. Interested ministers please write Arthur Adams, Winchester Springs, Ont.

2A. PULPIT VACANCIES—Continued

WOODROFFE United Church, Ottawa, will become vacant April 1st. Interested ministers please contact Miss E. Rintoul, Secretary, Pastoral Relations Committee, Apt. 2, 463 Sherbourne Road, Ottawa, Ont.

5. CHOIR PERSONNEL

ORGANIST - Choirleader available. Male, mid-twenties, United Church member, presently employed other communion, desires make change before next September. Excellent references, member Canadian College of Organists, past experience in United, Presbyterian, Baptist and Anglican services, now studying advanced organ in Toronto. Will consider offer in Metropolitan Toronto area or adjacent town, or assistantship in large city church. Box 73, THE UNITED CHURCH OBSERVER.

WANTED—Organist and choir director for First United Church, Sydney, Nova Scotia. Salary $1,800.00; Junior and Senior Choirs. Splendid opportunity for piano and vocal classes. Duties to begin Sept. 1, 1958. Apply, stating age and qualifications, to Mr. F. G. Scott, 126 St. Peter's Road, Sydney, N.S.

6. ASSISTANT MINISTERS WANTED

CAMBRIDGE Street United Church, Lindsay, completing a Christian Education Building, requires an associate minister to share the ministry with particular emphasis on pastoral work. Reply to W. V. Peel, Angelina St. S., Lindsay, Ontario.

SCARBORO United Church, Calgary, membership 1,100, requires, by July 1, 1958, young ordained man to act as assistant minister and Director of Christian Education. Minimum salary plus. Replies to be in hands of Secretary by April 24th, Mrs. H. C. King, 420 Scarboro Ave., Calgary, Alta.

7. CHURCH SUPPLIES & EQUIPMENT

CHURCH SIGNS

CHANGEABLE letters, Gold Leaf Signs—Interior and Exterior. Write for catalogue. G. C. Warden Ltd., 338 Talbot St., London, Ont.

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In good running condition, price $200.00. Apply to The Orillia & District Film Council, Public Library, Orillia, Ontario.

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WESTERN Canada's leading manufacturer of Gowns, Collars and Hats. Samples sent without obligation. Mallabar, 375 Hargrave Street, Winnipeg.

WANTED—Thirty Choir Gowns to size 40 for Cremona United Church. Contact – W.A. Secretary, Mrs. C. Bird, Cremona, Alta.

WANTED to buy – used Choir Gowns in good condition, for a small church. Approximately 15 gowns—please state colour and price. Write to Mrs. J. Hargrave, Red Rock, Ontario.

8. ORGANS, MUSICAL INSTRUMENTS

FOR SALE—C-2 Model Hammond Electric Organ with 6 Speaker Tone Cabinet – available immediately. This is a beautiful instrument. Price new $3,466.00; will sell for $2,700.00. Central United Church, c/o R. J. Carwell, 10847 – 112 Street, Edmonton, Alta.

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SCHULMERICH Carillonic Bells, also Organ Tubular Chimes. Write for literature to J. O. Morel, 86 Haddington Ave., Toronto 12. T.F.

8A. STAMPS

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D. ARTICLES WANTED

WANTED to Buy — Any number up to twenty Anthem Books of United Free Church of Scotland (1900 - 1929). Novello & Co., Ltd. Contact Mr. Geo. Nicholls, Box 374, Campbellford, Ont.

H. RESORTS, TOURIST ACCOMMODATION

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is a secluded fishing and hunting camp, 23 miles East of North Bay, on the north shore of Talon Lake. Miles of waterways, trout streams and bush trails. Quiet and restful. Well-equipped housekeeping cottages, as well as dining-room service. New boats, motors and supplies. Open from May 1st to end of November. For reservations or folder write Box 102, North Bay, Ontario.

GLENROY LODGE, Hall's Lake, Haliburton Highlands. Friendly hospitality, finest home-cooked meals — modern conveniences. Open May 15th to Thanksgiving. Special rates for church groups June and September. Elsie and Allen Bursey, R. R. 2, Minden, Ontario.

"MUSKOKA CAMP SITE" — 40 campers. Fully equipped. For rates write to Doris E. Clinch, Buckeye Boys' Camp, MacTier, Ontario.

WOULD you like to holiday on a farm? Write Mrs. Gordon Ward, Camperdown, Ontario, on Georgian Bay, near Collingwood.

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"COUNTRY ACRES" offers accommodation for older people in good health. Marion Atkins, Armitage—Phone Newmarket TW 5-4385.

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L. FOR RENT

FARMHOUSE, modern conveniences, furnished, available from May 1st to October 15th, located on Highway 23, 1¼ miles from town. Elderly couple preferred, references. To the right party very reasonable rent. For particulars write to Erik Seidler, Palmerston, Ont., Box 351.

M. PERSONAL

DEAFENED?

ASK for free booklet and testimonials telling how Leonard's Invisible Ear Drums have helped many others — or send $10.00 for complete kit. A. O. Leonard Company, Dept. F, Box 306, Station F., Toronto 5.

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RELIEF and comfort. No understrap. No elastic. No steel. Write: Smith Manufacturing Co., Dept. 135, Preston, Ont.

STAMMERING Corrected. Helpful booklet gives full information. Free copy. Write: William Dennison, 553-K Sherbourne, Toronto.

MINISTER'S ADDRESS

New address—Rev. William Allan, 945 Fairfield Road, Victoria, B.C.

NEWS

(*Continued from page 29*)

tion at every possible opportunity, urging contributors to exercise their privilege to designate their gifts according to their own desires as opposed to any scheme whereby any local authority decide the deployment of the Funds as they may determine."

Made increased appropriations for Home Missions, $1,392,000; Overseas Missions, $1,050,000; Colleges and Secondary Schools, $275,000; Christian Education, $240,000; Evangelism and Social Service, $165,000, and Information and Stewardship, $240,000, with smaller budgets for other Boards and departments.

Under Guaranteed Projects, $300,000 was set for Church Extension; and $78,500 and $53,400 for Home and Overseas Missions.

Missionaries Marry

A wedding of particular interest in Japan mission circles took place recently in the Islington, Ont., United Church, when **Mrs. E. C. Hennigar** became the wife of **Mr. Ernest Trueman.** They will make their home in Toronto.

* * *

Rev. Hugh Pritchard, minister of Central Church, Welland, Ont., has accepted a call to Runnymede United Church, Toronto, effective June 30th.

* * *

Mrs. Mary Margaret Wray, wife of the late Rev. T. Jackson Wray, died at Vancouver, B.C., Feb. 17th. She was a charter member of the first Woman's Institute at Stoney Creek, Ont. **Mrs. Nellie Greenwood Andrews,** widow of Dr. W. W. Andrews, first President of Regina College, died in that city, Feb. 20th, aged 93 years. The first woman to be graduated from Victoria College with the degree of bachelor of science, she married in 1887 and took a place of leadership in both church and community life. She was the first woman to be elected in Saskatchewan to a collegiate board. **Mrs. L. H. MacLean,** wife of the late Dr. Lachlan Hugh MacLean, died at Pictou, N.S., Feb. 13th. **Rev. W. P. Rogers** died in Bowmanville, Ont., on March 8th. Received in 1898 he served the church primarily in Ontario, retiring in 1937. **Rev. John E. Bell** died in Toronto, Feb. 28th, following a long illness. Ordained in 1926 he served overseas in the Second World War, and held pastorates in Manitoba, Newfoundland and Ontario, retiring from Danforth Avenue Church, Toronto, in 1956. **Rev. A. J. H. Fraser** died Feb. 25th at New Glasgow, N.S. He retired July 1, 1938, after forty years in the active ministry.

Miss Margaret E. Kitchen, daughter of Mrs. H. L. Knox, Dundas, Ont., and sister of Rev. Sterling Kitchen, Associate Secretary, Missionary and Maintenance Dept., died in Sunnybrook Hospital, Toronto, on March 1st.

Mr. A. C. McArthur, for over half a century elder, choirleader and Sunday School Superintendent of St. Andrew's Church, Martintown, Ont., died on Feb. 6th in his 95th year.

Bible Memorials

The British and Foreign Bible Society, Toronto, has received $200 in contributions sent in memory of the late Dr. George Little.

Publishing House Notes

After Easter Reading

AFTER the Lenten Season Ministers and Church people frequently turn to fresh fields of reading and study. Here is a delightful book, and at the same time an important one, regarding the development of Canadian literature. It is entitled *The Frontier and Canadian Letters*, written by Prof. Wilfred Eggleston of Carleton University, Ottawa. It shows how writing and publishing have depended upon a certain climate of inspiration and appreciation, and how Canadian literature has emerged out of pioneer conditions in various parts of the country. We are said to have "grown up" as a nation. This is an account of how we have grown with respect to literary achievements.

I recommend the book.

The Frontier and Canadian Letters
161 pp. $3.75.

The Book Steward.

Dates to Remember

11th Annual Summer Workshop on Techniques of Counselling, Dr. Paul Popence, leader, will be held August 4 - 16 at the American Institute of Family Relations, Los Angeles, Cal. Details procurable from the Institute, 5287 Sunset Blvd., Los Angeles, 27, Cal.

Pastoral Charges Vacant

(As reported by the Secretary of General Council)

Effective June 30th: Hopewell-Eureka (Pictou Presbytery); Loch Katrine - Lachaber (Pictou Presbytery); Bala, Ont.; Dunnville, Ont.; Lynedoch, Ont.; Simcoe, Ont.; Welland, Ont.; Maple Grove, Oakville Ont.; Erindale, Ont.; Freelton - Strabane (Halton Presbytery); Lowville, Ont.; Bright, Ont.; Hickson, Ont.; Salford, Ont.; Avondale, Tillsonburg, Ont.; Sovereign Sask.; Pense, Sask.; Fort Qu'Appelle, Sask.; Longlaketon, Sask.; Iron Bridge, Ont.; Echo Bay, Ont.; Emmanuel - Hill (Sault Ste. Marie, Ont.).

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